

A Short

Hhh. 91

EXPOSITION

OF THE

CATECHISM

OF THE

CHURCH OF ENGLAND;

WITH THE

Church-Catechism itself,

AND

ORDER OF CONFIRMATION,

In English and Latin.

The Latin revised and much amended.

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L O N D O N:

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THE
CATECHISM
Together with the
Form of Confirmation
IN THE
CHURCH of ENGLAND.

¶ The CATECHISM of the Church of England,
to be learned of every Child before he be brought to
the Bishop to be Confirmed.

Question.

W

Hat is your Name ?

Answer. N. or M.

Q. Who gave you this Name ?

A. My Godfathers and Godmothers
in my Baptism, wherein I was made a member of Christ, the
childe of God, and an inheritor of the kingdom of Heaven.

Q. What did your Godfathers and Godmothers then
for you ?

A. They did promise and vow three things in my name
First, that I should forsake the Devil and all his works, the
pomp and vanities of this wicked World, and all the sinful lusts
of the Flesh. Secondly, that I should believe all the Article
of the Christian Faith. And thirdly, that I should keep God
holy Will and Commandments, and walk in the same all the
days of my life.

CATECHISMUS

Una cum

Ordine Confirmationis

IN

ECCLESIA ANGLICANA.

CATECHISMUS Ecclesiae Anglicanae, a pueris omnibus, antequam ad Episcopum, ut Confirmentur, adducantur, ediscendus.

Quaestio.

Q

Mod tibi Nomen est?

Responsum. N. vel M.

Q. Quis tibi hoc Nomen imposuit?

R. Susceptores mei & Susceptrices in Baptismo, in quorum membris Christi, filius Dei, & haeres regni Coelorum factus sum.

Q. Quid tuo nomine tum Susceptores & Susceptrices spoponderint?

A. Triâ nomine meo spoponderunt ac voverunt. Primum, me abrenuntiaturum Diabolo & omnibus ejus operibus, pompis & voluptatibus hujus Mundi nequam, & pravis Carnis concupiscentiis. Secundum, crediturum me omnibus Fidei Articulis. Tertium, sanctam Dei voluntatem & omnia ejus praecepta me observaturum, in illisque per omnem vitam perambulatorum.

A 2

Q. An

Q Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

A. Yes verily, and by Gods help so I will; and I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace that I may continue in the same unto my lives end.

Q Rehearse the Articles of thy Belief.

A. I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Q What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, In God the Son, who hath redeemed me and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me and all the elect people of God.

Q You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be.

A. Ten.

Q Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.

I. The

Q. Annon te firmiter teneri arbitraris ad ea omnia credenda & facienda, quæ tuo nomîne illi suscepimus?

R. Arbitror: Deoque adjuvante faciam: Patri etiam ecclesiæ gratias ago immortales, quod me dignatus sit per Dominum Jesum Christum ad hunc salutis statum vocare, illumque obtestor, ut mihi gratiam largiatur, in eadem persistere usque ad vitæ terminum.

Q. Repete Fidei Articulus.

R. Credo in Deum Patrem Omnipotentem, creatorem cœli & terræ: Et in Jesum Christum Filium ejus unicum Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine, passus sub Pontio Pilato, crucifixus, mortuus & sepultus; descendit ad inferos, tertiâ die resurrexit à mortuis, ascendit ad cœlos; sedet ad dextram Dei Patris Omnipotentis; unde venturus est judicare vivos & mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiâ Catholicam, Sanctorum Communio- nem, Remissionem peccatorum, carnis Resurrectionem, & Vitam æternam. Amen.

Q. Per hos Fidei Articulus quid præcipue edoctus es?

R. Primum, edoctus sum credere in Deum Patrem, qui me & universum hunc mundum condidit.

Secundum, in Deum Filium, qui me totumque genus humanum redemit.

Tertiò, in Spiritum Sanctum Deum, qui me populum- que Dei electum sanctificat.

Q. Modò dixisti te per Susceptores tuos & Susceptorios promississe, quod omnia Dei mandata observares. Dic igitur quos sunt illa.

R. Decem.

Q. Quæ sunt illa?

R. Quæ Deus ipse prodidit cap. 20. Exodi, dicens, Ego sum Dominus Deus tuus, qui te eduxi de terrâ Egy- pti, è domo servitutis.

I. **T**Hou shalt have none other God but me.
 II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in heaven above, or in the earth beneath; or in the water under the earth; thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day: six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work; thou and thy son and thy daughter, thy man-servant and thy maid-servant, thy cattle and the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q What dost thou chiefly learn by these Commandments?

A. I learn two things: My Duty towards God, and my Duty towards my Neighbour.

Q What

I. Non habebis Deos alienos coram me.

II. Non facies tibi sculptile, aut simulachrum ullius rei, quæ aut supra in cælo sit, aut infra in terrâ, aut in aquis infra terram, non adorabis ea neque coles: Nam ego sum Dominus Deus tuus zelotypus, vindicans parentum iniquitatem in liberos, ad tertiam usque quartamque generationem eorum qui oderunt me, excelsens autem misericordiam in millia eorum qui me diligunt, & custodiunt præcepta mea.

III. Nomen Domini Dei tui in vanum non assumes, neque enim impune feret qui nomen ejus frustra usurpabit.

IV. Diem Sabbathi sancte transigere memento; sex diebus operaberis, & facies omnia opera tua; septimo vero die, est Domini Dei tui Sabbathum: Nullum opus in eo facies, tu neque filius tuus, nec filia tua, nec servus tuus, nec ancilla tua, neque jumentum tuum, nec hospes tuus qui intra domum tuam versatur: Nam sex diebus perfecit Deus cælum & terram, & mare & quicquid in illis continetur, septimo quiescit: Idcirco benedixit Dominus diei septimo & sacrum voluit.

V. Honora patrem & matrem, ut sis longævus super terram quam daturus est tibi Dominus Deus tuus.

VI. Non occides.

VII. Non mœchaberis.

VIII. Non furtum facies.

IX. Non dices falsum testimonium contra proximum tuum.

X. Non concupisces domum proximi tui, non uxorem, non servum, non ancillam, non bovem, non asinum, nec quidpiam omnino quod alterius sit.

Q. Quid præcipue ex his mandatis tibi discendum arbitraris?

R. Duo equidem ex illis disco: Officium meum in Deum primum, deinde etiam & in Proximum.

Q. What is thy Duty towards God ?

A. My Duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul and with all my strength: To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

Q. What is thy Duty towards thy Neighbour ?

A. My Duty towards my Neighbour is to love him as my self, and to do to all men, as I would they should do unto me: To love, honour and succour my Father and Mother: To honour and obey the King and his Ministers: To submit my self to all my governours, teachers, spiritual Pastors and Masters: To order my self lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealing: To bear no malice or hatred in my heart: To keep my hands from picking and stealing; and my tongue from evil speaking, lying and slandering: To keep my body in temperance, soberness and chastity: Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which is shall please God to call me.

Q. My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. **O**ur Father which art in heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil. Amen.

Q. What

CATECHISMVS.

Q. *Quodnam est Officium tuum erga Deum ?*

R. Officium meum erga Deum est, ut in eum credam, illum timeam, diligam ex toto corde, ex tota mente, ex tota anima, ex totis viribus, ut illum colam, illi gratias agam, in illum solum fiduciam collocaui, illum invocem, illius nomen & sacrosanctum verbum adorem, illique semper serviam omnibus diebus vite mee.

Q. *Quod est Officium tuum erga Proximum ?*

R. Officium meum erga Proximum est, ut eum diligam sicut meipsum : ita me erga alios geram quemadmodum & illos erga me gerere cupio : Parentes amore, veneratione, & subsidio complectar : Majestatem regiam ejusque ministros honore & obedientia prosequar : Erga omnes gubernatores, institutores, Pastores spirituales & Magistros magistrorum me ac obedientem præstem : Submissè me & reverenter geram erga majores : Neminem verbo aut facto lædam : In omnibus me justum, fidelem & integrum ostendam : Odium aut similitudinem in pectore non alam : Manus custodiam ne quid clepant aut rapiant, linguam ne sumentur, calumniatur aut obrectet : Corpore me temperantem, sobrium, castum præbeam : Aliena denique ne concupiscam bona nec desiderem, sed proprio labore & industria studeam ad victum necessaria comparare, & meo officio fungar in eo vitæ statu, ad quem me divina providentia vocarit.

Q. *Hoc velim scias, fili charissime, tuis te viribus ista præstare non posse, neque in Dei mandatis versari, & illi prout decet servire, nisi singulari ejus gratia adjutum, quam etiam te discere oportet, ardentissimis precibus semper ab illo contendere. Audiam igitur an memoriter teneas Orationem Dominicam.*

R. **P**ater noster qui es in cælis, Sanctificetur nomen tuum : Adveniat regnum tuum : Fiat voluntas tua sicut in cælo & in terrâ : Panem nostrum quotidianum da nobis hodie : Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris : Et ne nos inducas in tentationem : Sed libera nos à malo. *Amen.*

Q. *In*

Q What desirest thou of God in this Prayer?

A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful, both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly, and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Q What meanest thou by this word Sacrament?

A. I mean an outward and visible sign, of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q How many parts be there in a Sacrament?

A. Two: the outward visible sign, and the inward spiritual grace.

Q What is the outward visible sign, or form in Baptism?

A. Water: wherein the person baptized is dipped, or sprinkled with it, In the name of the Father, and of the Son, and of the Holy Ghost.

Q What is the inward and spiritual grace?

A. A death unto sin and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q What

Q. In hac Oratione quid à Deo petis?

R. Peto à Domino Deo Patre celesti, bonorum omnium largitore, ita me aliosque omnes sua gratia velit augere, ut illum colamus, illi serviamus, & prout decet, in omnibus obtemperemus. Peto etiam ut omnia nobis largiatur tum ad corporis incolumitatem, tum ad animæ salutem necessaria, ut suâ nos misericordiâ complectatur, nobisque nostra peccata dimittat; dignetur nos ab omnibus periculis & animæ & corporis tueri, ab omni que peccati & sceleris contagione, ab hoste spirituali Satana, morte & damnatione æternâ liberare. Quæ quidem omnia spero ipsum pro suâ misericordiâ & benignitate præstiturum per Dominum nostrum Jesum Christum. Idcirco dico in extremâ clausulâ, Amen. Fiat.

Q. Quot Sacramenta à Christo ordinata sunt in Ecclesiâ?

R. Duo tantum, quæ in genere salutis necessaria sunt, viz. Baptismum & Eucharistiâ.

Q. Quid, viz. per verbum, hoc Sacramentum?

R. Signum velim externum & visibile gratiæ internæ & invisibilis, nobis datæ & à Christo institutæ tanquam medium quo ipsam accipimus, & pignus certitudinis quod illam accepturi sumus.

Q. Quot sunt partes Sacramenti?

R. Dux & signum visibile externum, & gratia spiritualis interna.

Q. Quid est signum visibile externum, aut forma Baptismi?

R. Aqua: in qua baptizandus immergitur, aut quâcum inaspergitur, In nomine Patris, & Filii, & Spiritûs Sancti.

Q. Quæ gratia est spiritualis & interna?

R. Ut peccato mortui, in justitiâ vivamus: quoniam naturâ in peccato sumus & filii iræ, per baptismum autem facti fuimus filii gratiæ.

Q. Quid

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. Yes, they do perform them by their surties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part or sign of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine.

Q. What is required of them which come to the Lords Supper?

A. To examin themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

Q. Quid requiritur à baptizandis ?

R. Pœnitentia, per quam peccato renuntiant ; & Fides, per quam firmiter credunt promissis Dei in hoc Sacramento factis.

Q. Cur igitur baptizantur Infantes, qui propter ætatem tam smallam has leges præstare nequeant.

R. Imò, præstant per susceptores, qui eorum nomine spondent utrumque & vovent ; quod, cum adulti jam facti sunt, ipsimet obstringuntur ad persolvendum.

Q. Quare Sacramentum Eucharistia institutum est ?

R. In perpetuam sacrificii passionis Christi memoriam, & beneficiorum inde nobis pullulantium.

Q. Quanam est pars externa, seu signum in Cœnâ Dominicâ ?

R. Panis & Vinum, quæ duo Dominus mandavit, ut acciperemus.

Q. Quid est signum internum aut res significata ?

R. Corpus Christi & sanguis, quæ verè & re ipsâ in Cœnâ Dominicâ manducantur & participantur ab omnibus in Christo fidelibus.

Q. Quid boni oritur participantibus de hac Cœnâ ?

R. Animarum nostrarum corroboratio & refectio per corpus & sanguinem Christi, prout corporibus nostris accedit à pane & vino.

Q. Quid ab illis requiritur qui accedunt ad mensam Domini ?

R. Ut explorent seipsos, num verè pœniteat eos peccatorum præteritorum, firmiter in animo habentes vitæ reliquum ad melius instituere, spem certam in Dei per Christum misericordiâ ponere, cum gratâ passionis ejus commemoratione, & charitatem erga proximos exercere.

¶ The Curate of every Parish shall diligently upon Sundays and Holidays, after the second Lesson at Evening-Prayer, openly in the Church instruct and examine so many Children of his Parish sent to him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames shall cause their Children, Servants and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time, that they have learned all that here is appointed for them to learn.

¶ So soon as Children are come to a competent age, and can say in their Mother-Tongue the Creed, the Lords Prayer, and the Ten Commandments, and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in writing, with his Hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

¶ Uniuscujusque Parochiæ Curatus diebus Dominicis & Ferialis, post Lectionem posteriorem ad Breves Vespertinas, diligenter & publice in Templo instructet atque examinabit in parte aliqua hujus Catechismi, pueros ex sua Parochiâ ad se adductos, quos ipsi visum fuerit.

¶ Omnes autem Patres, Matres, Heri atque Heræ, curabunt ut Liberi, Servi & Tyrones (qui nondum Catechismum didicerunt) ad Templum se tempore præstituto conferant, atque ab ipso dirigantur, donec omnia didicerunt quæcunque ediscere hic jubentur.

¶ Quamprimum Pueri ætatem competentem attigerint, linguæque vernaculâ recitare poterint Symbolum Apostolicum, Orationem Dominicam & Decalogum, atque etiam ad cæteras breviusculi hujus Catechismi Quæstiones respondere, ad Episcopum adducentur. Porro unusquisque paratum habebit Patrimam aut Matrimam, Confirmationis saxe scilicet testem.

¶ Quotiescunque renunciaverit Episcopus velle ut Pueri ad se, ut confirmentur, adducantur; uniuscujusque Parochiæ Curatus aut ipse afferet, aut scripto, addito proprio suo nomine, significabit nomina eorum omnium, quotquot intra Parochiam suam idoneos reperit, qui Episcopo confirmandos offerantur. Et, si eos acceptabit Episcopus, formulâ quæ sequitur ipsos confirmabit.

Modus

The ORDER of CONFIRMATION,

OR

Laying on of Hands

UPON

Those that are Baptized and come
to years of discretion.

¶ Upon the day appointed all that are to be then confirmed being placed and standing in order before the Bishop, he (or some other Minister appointed by him) shall read the Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer and the Ten Commandments; and can also answer to such other Questions as in the short Catechism are contained. Which Order is very convenient to be observed, to the end that Children being now come to years of discretion, and having learned what their Godfathers and Godmothers promised for them in their Baptism, they may themselves with their own mouth and consent openly

MODUS
CONFIRMATIONIS;
SIVE
Impositionis Manuum;

SUPER
Eos qui Baptizati sunt atq; ad justam
ætatem pervenerint.

Die præstituta, omnibus eo tempore Confirmandis ordine
dispositis & stantibus coram Episcopo, ipse (aut alius
Minister ab ipso ad hoc delegatus) Præfationem sequentem
leges.

Quò Confirmatio majori eorum, qui eam admissuri
sunt, commodo administrari poterit; Ecclesiæ vi-
um est statuere, Neminem posthac confirmandum, nisi
qui Symbolum Apostolicum, Orationem Dominicam &
Decalogum recitare poterit; atque insuper ad Quæstio-
es cæteras quas brevis iste Catechismus comprehendit,
respondere. Quam quidem constitutionem maximè de-
et observari, quò Pueri jam adulti & edocti quicquid
atrimini & Matrimæ suæ ipsorum nomine in Baptismo
romiserint, ipsi suo ipsorum ore & consensu illud
B palam

openly before the Church ratifie and confirm the same; and also promise that by the Grace of God they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.

¶ Then the Bishop shall say.
DO ye here in the presence of God and of this Congregation renew the solemn Promise and Vow, that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall answer audibly,

The Bishop.
 Our help is in the name of the Lord.

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the name of the Lord.

Answer.

Henceforth world without end.

Bishop.

Lord hear our Prayers.

Answer.

And let our cry come unto thee.

The Bishop.

Let us pray.

A Almighty and everliving God, who hast vouchsafed regenerate these thy servants by water and the holy Ghost and hast given unto them forgiveness of all their sins Strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; Spirit

CONFIRMATIONIS. 39

palam coram Ecclesiâ, ratum habeant. Idemq; confir-
ment, unusq; spondeat se, divinâ Gratiâ auxiliante, per
omnem vitam duros operam, ut fideliter ea omnia obe-
servent, quibuscunq; confessione propriâ assenserint.

Tunc dicit Episcopus.

Utrum vos coram Deo atq; hac Congregatione solenne
istud Promissum & Votum, nominè vestro in Baptismo
vestro factum renovatis; ratum habentes confirmate (que
ipsam ptepriâ ipsorum personis, & vos ipsos ad creden-
dum & præstandum quæcunq; Patrim vestri & Matrim
tunc nomine vestro susceperunt, teneri agnoscentes & omnia

¶ Unusquisque respondeat, ita ut audiri poterit Respondebit,

Imò.

Episcopus.

Adjutorium nostrum in Nomine Domini.

Responsio.

Qui creavit cælum & terram.

Episcopus.

Sit Nomen Domini benedictum.

Responsio.

Ab hinc & in secula seculorum.

Episcopus.

Domine exaudi preces nostras.

Responsio.

Et clamor noster ad te perveniat.

Episcopus.

Oremus.

Omnipotens & æternè Deus, qui hos servos tuos per
aquam & Spiritum Sanctum regenerare dignatus es;
inque peccatorum suorum omnium remissionem concess-
isti; confirma eos, quesumus Domine, Spiritu Para-
clero, atque indies in illis adauge varia Gratiæ tuæ dona;
Spiritum sapientiæ & intelligentiæ, Spiritum consilii &

spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy body fear, now and forever. Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying.

DEfend; O Lord, thk thy child [or this thy servant] with thy heavenly grace, that he may continue thine for ever: and daily increase in him thy holy spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say.
The Lord be with you.

Answer.

And with thy spirit.

¶ And all kneeling down, the Bishop shall add.

Let us pray.

Our Father, which art in heaven, hallowed by thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty: We make our humble supplication unto thee for these thy servants upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness to them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy spirit ever be with them; and so lead them in the know-
ledg

CONFIRMATIONIS. 21

spiritualis roboris, spiritum scientiæ, & veræ pietatis, spirituque sancti tui amoris. O Domine, eos reple, nunc & in æternum. Amen.

¶ Tunc omnibus ordine coram Episcopo flexis genibus, ipse uniuscujusque capiti separatim imponet manus, dicens.

Defende, Domine, hunc puerum tuum, [sive hunc famulum tuum] exlesti tuâ gratiâ, quò tuus esse perseveret usque in secula: atque indies in ipso magis magisque Spiritus tui sancti dona adauge, donec ad sempiternum tuum regnum perveniat. Amen.

¶ Tum dicit Episcopus.

Dominus vobiscum.

Responsio.

Et cum spiritu tuo.

¶ Tunc (singulis in genua provolutis) subjungit Episcopus.

Oremus.

Paternoster, qui es in cælis, Sanctificetur Nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo, et in terrâ. Panem nostrum quotidianum da nobis hodiè. Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

¶ Adde etiam hanc Collectam.

Omnipotens & æterne Deus, qui das velle & præstare quæ bona sunt & divinæ tuæ Majestati grata: Supplices te rogamus pro his famulis tuis quibus (ad sanctorum tuorum Apostolorum exemplum) manus hic nostras imposuimus, ut certiores eos (hoc signo) redderemus de tuo favore & benignâ erga ipsos clementiâ. Semper ipsos, quæsumus, protegat paterna tuâ manus, semperq; defendat Spiritus tuus Sanctus, & sic in scientiam & obedientiam verbi tui

ledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and by the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus.

The blessing of God Almighty, the Father, the Son, and the holy Ghost be upon you, and remain with you forever. Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The End of the Catechism and Order of Confirmation.

qui inducat, ut tandem vitam æternam consequantur, per
 Dominum nostrum Jesum Christum, qui tecum & Spiritu
 tuo Sancto vivit & regnat unus Deus in secula seculorum.
 Amen.

Omnipotens Domine & æterne Deus, tum corda,
 tum corpora nostra in viis legum tuarum atque in
 operibus mandatorum tuorum dirigere, sanctificare & re-
 gere digneris, quesumus; ut potentissimæ tuæ clientelæ,
 et in hac vitæ & in æternum tum animo, tum corpore
 custodiamur, per Dominum & Servatorem nostrum Jesum
 Christum. Amen.

¶ Tunc eis benedicit Episcopus dicens.

Benedictio Omnipotentis Dei, Patris, Filii & Spiri-
 tûs sancti vobis adsit, semperque vobiscum maneat.
 Amen.

¶ Nec quisquam ad sacram Communionem admittetur,
 donec fuerit Confirmatus, aut saltem nisi sit idoneus qui
 Confirmetur, & confirmari cupias.

Finis Catechismi, & Ordinis Confirmationis.

B. 4

THE PRINCIPLES Of Religion.

*Q*uest. What is your Name?

Ans. N. or M.

Q Is this your Christian name, or Surname?

A. My Christian name.

Q Why do you answer by that name and not by your other?

A. Because it is my better name: it puts me in mind of my better being, of my second Birth, where this name was given me.

Q When was it given thee?

A. At my Baptism.

Q Why then?

A. Because at that time I became a new creature being born anew of water and of the Holy Ghost, that so I might be a member of Christ, child of God, and an inheritor of the Kingdom of Heaven. This then is my name, which received from Christ in the Church, and serves all times to put me in mind of God my Father, and the Church my Mother.

Q What conceive you to be the reason, where the Church hath provided, that this name should be given us rather at this time than at any other?

A. First, because it is our new birth; and a new name well becometh a new birth. Secondly, Because Baptism was enjoined instead of Circumcision, and at Circumcision names were imposed upon the seed of Abraham.

Q How doth that appear?

A. By the Baptist, and our Saviour. The Baptist at Circumcision was called John and our Saviour, Jesus.

Q Wh

LE FUNDAMENTA

Religionis.

Quæst. Quid tibi nomen est?

Resp. N. vel M.

Q. Hoc tibi prænomen, aut cognomen?

R. Prænomen.

Q. Quare vocatus ad hoc respondes & non ad illud?

R. Hoc nomen mihi excellentius: me memorem facit status melioris, novæ generationis, cum hoc nomen mihi inditum est.

Q. Quando tibi nomen hoc inditum est?

R. In Baptismo.

Q. Cur ita?

R. Quia tunc temporis nova sum factus creatura, a genitus ex aqua & Spiritu Sancto, ut ita fierem Christi membrum, Dei filius, & heres regni celorum. Hoc itaque nomen meum est; quod à Christo in Ecclesia accepi, & mihi semper suggerit Deum esse Patrem, Ecclesiam autem matrem.

Q. Quæ ratio à te reddi potest, quod Ecclesia ordinavit hoc nomen fore tibi impositum in Baptismo, potius quam alio quovis tempore?

R. 1. Quia per Baptismum renati sumus, & novum nomen regenerationi aptissimum est. 2. quia Baptismus loco circumcisionis substitutus est; & die circumcisionis nomina indita sunt filiis Abrahami.

Q. Quomodo hoc constat?

R. Per Baptistam & Servitorem nostrum b b S. Luc. 1: 59. 63. Baptista in circumcisione dictus est Johannes: c S. Luc. 2: 21. & c Servator noster Jesus.

Q. Qui

a John 3: 4. In baptismo nova nomina accipiunt, ut sumus memores nos in baptismo fieri novam creaturam. Hookerum in Polit. Eccles. l. 5. Sect. 62.

Q Who gave you this name ?

A. My Godfathers and Godmothers.

Q Why they, rather than your own Parents ?

A. Because this name, like the new birth, is not fleshly but spiritual ; therefore I receive a name from God, and from man. A new birth, new Parents, and a new name, because I am adopted into a new family. Hence is it, that with us they are named God-fathers, Fathers from God, or in Gods stead.

Q Do they give you a name only.

A. No, they undertake to the Church in my behalf, these three things. First, that I should forsake the Devil and all his works; the Pomps and Vanities of this wicked World, and all the sinful Lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the dayes of my life.

Q Why do they promise this for you, and not you for your self ?

A. I make this promise by them. First, Because at that time I am not able to make it by my self. Secondly, Because we are Baptized in our infancy, since Baptism is of such necessity : partly by reason of our natural corruption ; and partly by reason of our Saviours institution, that unless we be born again of Water and of the Holy Ghost, we cannot enter into the Kingdom of God. At that time therefore we undertake this by others, but confess now, that we are bound to perform them in our own Persons.

Q You are resolved then, I hope, so believe, and so do, as they have promised for you.

A. Yes verily, and by Gods help so I will. And I beseech God to give me his grace, that I may

Q. Qui nomen hoc tibi indiderunt?

R. Sulceptores mei & Sulceptrices.

Q. Cur hi potius quam parentes?

R. Quia nomen hoc, sicuti regeneratio nostra, non est de carne sed de Spiritu; ideo à Deo nomen accepi, non ab homine. Nova generatio, novi parentes, novum nomen: quoniam in novam familiam adoptatus sum. Hinc apud nos dicuntur Patrimi, quasi patres à Deo vel Dei loco positi.

Q. An nomen solum tibi indunt?

R. Non, sed Ecclesie heretia pro me spondent. 1. Quod renuntiarem Satanae & omnibus illius operibus, inani pompa & gloria hujus seculi, & omnibus carnis concupiscentiis. 2. Ut crederem omnibus Articulis fidei Catholice. Et 3. ut obedirenter Dei mandata observarem & in iis perambularem usque ad vitæ terminum.

Q. Quare hec illi pro te promittunt, non autem tute ipsa pro te metipso?

R. Hoc ego sancte per illos promitto: primum quia tunc temporis non potis sum pro memetipso respondere. 2. Quia adhuc pueri baptizamur propter Baptismi necessitatem; partim propter nativam labem; partim propter Salvatoris nostri institutionem, a Nisi iterum a Joh. 3. 3-5. geniti simus ex aqua & Spiritu Sancto, non possumus intrare regnum Dei. Tunc autem per alios ea suscipimus, quæ jam ore confitemur nos in propriis personis ad persolvendum obligari.

Q. Videris ut spero fixus ad credenda & facienda ea omnia, quæ tuo nomine spondentur.

R. Imo certe, & Deo adjuvante perficiam, Deumque oro ut mihi largiatur gratiam suam
ut

may continue constant in this resolution and practice unto my lives end.

Q. You have promised to believe all the Articles of the Christian Faith: which are they?

A. I believe in God the Father Almighty, Maker of Heaven and Earth, &c.

Q. Are all Christians bound to believe all this?

A. Yes, for this is the Catholick Faith, which except a man believe faithfully, he cannot be saved.

Q. Why call you it Catholick?

A. Catholick signifies universal; this is therefore called the Catholick Faith, because all Christians universally are bound to believe it. Besides it contains all things, which are of necessity to be believed unto salvation.

Q. How ancient is this Creed?

A. As ancient as the Apostles times; ancienter than some, if not than all the writings of the Apostles. For Calvin acknowledgeth, that the Apostles Creed was in use, before the Epistle to the Hebrews was written.

Q. Was it composed by the Apostles?

A. It seems so; for we learn from Antiquity, that the Apostles being by our Saviours command to go and teach all Nations, and yet, no to depart from Jerusalem, till according to his promise they were furnished with abilities for so great an employment, before they parted to undergo this great task, they agreed upon this Creed, which was to be the rule of Faith, according to which they were to frame their discourses; and contrary to which no man might teach, or believe.

Q. What benefit received Converts by embracing this Creed?

A. By

ut perennem in hoc proposito vitæque cursu
usque ad vitæ terminum.

*Q. Promissisti te crediturum omnes fidei articu-
los; qui vero sunt illi?*

*R. Credo in Deum Patrem omnipotentem,
Creatorem coeli & terræ, &c.*

*Q. Num quilibet Christianus tenetur hac omnia
credere?*

R. Ita, a Nam hac est fides Catholica, quam *a Athens.
Symbolum.*
nisi quisque fideliter credat saluum esse non poterit.

Q. Cur vocatur Catholica?

*R. Catholicum denotat universale quiddam :
Vocatur ideo fides Catholica, quia omnes Chri-
stiani universaliter tenentur ad hanc fidem ag-
noscendam : Porro, hoc symbolum continet in
se omnia ad salutem necessaria.*

*Q. Quamdiu est, ex quo receptum est hoc symbo-
lum?*

*R. Usque ab Apostolorum temporibus Qui-
busdam, si non omnibus Apostolorum scriptis
antiquius b Calvinus enim agnoscit symbolum A-* *b Calvin in
Heb. 6. 1.*
*postolicum in usu fuisse, antequam Epistola ad
Hebraeos conscripta est.*

Q. Num ab Apostolis compositum est?

*R. Ita videtur : quippe a veteribus accepimus
e quod Apostoli cum ex Salvatoris jussu abitura
erant in omnes gentes ad pradicandum Evangelium,
nec id discessuri erant ab Hierosolymis donec secun-
dum illius promissum replerentur donis ad opus
hoc obeundum, sufficientibus ; e anteq̃a ab invi-
cem discesserunt ad munus suum peragendum,
hoc Symbolum composuerunt, ut fidei regula
futura esset, cui omnis doctrina conformis esse
debeuit, & cui contrarium quid nemo disputare
aut docere auderet.*

*Q. Quid expeditur neophytis fidem hanc amplex-
ari?*

R. Per *c Mat. 28.
19.
d Añ. 1. 4. 8.
e Discessuri
ab invicem,
n rman prim
future pra-
dicationis in-
stituant.
Ruffin. in
Sim. n. 10.
f Hanc cre-
dentibus
dandam esse
regulam
fiatunt. Ib.*

A By this they were fitted for Baptism; by this they found ingress into the Church; and by confession and belief of this Creed many were saved, before any part of the New Testament was brought into them.

Q. Was this written, think you, before the New Testament?

A. Not written, but delivered; nor suffer'd to be written for three hundred years at least, after our Saviours Ascension. Hence it is usually called by the Ancients, that tradition of the Church. And by St. Paul, that Form of doctrine which was delivered you.

Q. How are we to understand this Creed?

A. In the same sense it is delivered; that is, in the Literal, Grammatical, and usual sense of the words, wherein I am taught. And that our Lord hath commanded me to believe, hath also taught me what to believe.

Q. May we not take some part of this Creed in a figurative sense?

A. No, as I am taught, so I believe. As it was provided for the good of all, so it is made for the understanding of all. And it being composed of dark and figurative words or phrases, the learned only could have understood it; and indeed it would rather have raised controversies, then settled one unalterable faith.

Q. You say right?

A. Besides, the Apostles had said of one main intent, for which it was provided. Framed it was for this purpose, that it might be the token of their unanimity and faith; and that thereby it might evidently be seen, who preached Christ truly according to the Apostles rules, and who not. It had been also contrary to the Apostles open profession,

R. Per hanc ad Baptismum dispositi erant; per hanc a ingressum in Ecclesiam invenerunt; & per hanc agnitionem & confessionem hujus fidei multi servati sunt, antequam pars ulla Novi Testamenti ad illorum manus pervenit.

Q. Nudquid arbitraris hoc Symbolum Scriptum fuisse ante Novum Testamentum?

R. Non scriptum sed traditum; & neque permissum est per annos trecentos ad minimum post ascensum Servatoris nostri literis mandari. Hinc a veteribus dictum est d. illa Ecclesia traditio; & a Divo Paulo e ea doctrina forma, quae vobis tradita est.

Q. Quo sensu hoc Symbolum accipi debet?

R. Eodem sensu, quo traditum est, viz. literali, Grammatico, & usitato verborum sensu, quo edoctus sum; Qui me credere voluit etiam docuit, quid crederem.

Q. An non aliquota pars hujus Symboli sensu metaphorico intelligenda est?

R. Nullo modo: prout doctus sum, ita credo. Ut bono publico: ita capacitati omnium adaptatum est. Si enim compositum fuisset ex obseuris & metaphoriceis verbis aut dictionibus; docti solummodo illud intellexissent: Imò potius lites creassent, quam fidem immutabilem stabilivisset.

Q. Recte responsum.

R. Porro, Apostoli frustrati essent primario fine quem in hujus symboli compositione precipue sibi proposuerunt. Nimirum in hunc finem compositum erat, ut unanimatis & fidei indicium foret; & ut manifestum fieret quis Christum verè secundum regulas Apostolicas pradicaret, & quis aliter. Etiam contrarium fuisset publicæ Apostolorum doctrinae

a Symbolum Apostolicum, primum quasi ingressum erat in Ecclesiam in, qui Christo nomen dabant.

Calvin. in Heb. 6. 1.

b Iren. l. 3.

c. 4.

c Ruffin in Sym. n. 18.

Chrys. Ser.

57. 60. 61.

Ser. Epist.

69. Aug. de

Sym. l. 1. c. 1.

d Iren. l. 3.

c. 4.

e Ro. 6. 17.

f Illud unanimatis &

g fidei suae indicium A-

postoli posu-

ere, Ruffin.

in Sym. n.

13.

h Ser. quod

agnosceretur

i qui

Christum ve-

rè secundum

Apostolicas

regulas pra-

dicaret.

ib. n. 11.

i Cor. 2. 1.

session, who affirm, that they came not with excellency of speech, or of wisdom; but that they spake after the manner and custom of men.

Q You take then the words of this Creed in the literal and plain sense,

A. I do so; for we are not taught at first as spiritual, but as carnal men, as babes in Christ; because we are not able to bear strong meat, we must be fed with milk. And I have learned, that in Scripture where a literal construction will stand, the furthest from the letter is commonly the worst.

Q. That then we may fully discern, whether it may be taken in the usual and ordinary sense, let us take it asunder, and weigh the particular words in the several Articles. How many Articles are there in this Creed?

A. Twelve.

Q Which is the first?

A. I believe in God the Father Almighty Maker of heaven and earth.

Q How understand you these words?

A. Accordingly as I utter them; that God the Father is the God of all might and power: and that he made, or created Heaven, and Earth, and the Sea, and all things that are therein: all these of nothing.

Q. Which is the second Article?

A. And in Jesus Christ his only Son our Lord.

Q Is he also God?

A. The Son of the same substance and nature with the Father; God of God, very God of very God; Coeternal to the Father, and coequal: and our Lord with the Father.

Q Is he also Almighty?

A. Without question he is: for by him were all

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nz profitentium se non in eminentiâ orationis, aut
sapientie venisse, a sed more hominum usitato
loquutos fuisse.

a Rom. 6.

¹⁹
b 1 Cor. 3. 1.

Q. Intelligis itaque verba hujus Symboli secun-
dam literam, in sensu genuino?

R. Sic intelligo: non enim ab initio statim
instructi sumus ut homines spirituales, sed carna-
les, tanquam infantes in Christo; quoniam c cibo
solidiori inepti adhuc sumus, lacte vescendum est.
Didici etiam quoad Scripturam, d quod ubi
literalis sensus admitti possit, cum qui longissime a
literâ abest, ut plurimum longissime a veritate
esse.

c Ib v. 2.

d Hooker.
Ecel. Pol. 1.
5. Sect. 59.

Q. Quid igitur perspicue magis dijudicemus, an
accipiendum sit sensu vulgari ac notissimo; illud
seorsim consideremus, singula verba in singulis Ar-
ticulis pensitando. Quot sunt Articuli in hoc Sym-
bolo contenti?

R. Duodecim.

Q. Primum repete.

R. Credo in Deum Patrem omnipotentem
Creatorem cœli & terræ.

Q. Quid hæc verba sibi velint?

R. Idem quod dudum pronunciatus sum;
scilicet Deum Patrem esse Deum Omnipotentem &
Potentem: & quod ex nihilo creavit Cœlum & Ter-
ram, & omnia quæ in illis sunt.

Q. Repete secundum Articulum?

R. Et in Jesum Christum, Filium ejus uni-
cum dominum nostrum.

Q. Num & ipse Deus est?

R. Filius Patri consubstantialis, e Deus de
Deo, Deus verus de Deo vero, f Patri coævus &
conæqualis & cum Patre Dominus noster.

e Symbol.
Nicæum.
f Athanas.
Symb.

Q. An & ipse etiam Omnipotens est?

R. Nemo dubitet. g Quoniam per eum om-

g Colof. 1. 16.

C

nia

all things created, that are in Heaven; and that are in Earth, visible and invisible; and by him all things consist.

Q. The third Article?

A. *Who was conceived by the holy Ghost, born of the Virgin Mary.*

Q. What is the meaning of this Article?

A. *That in the fulness of time he was incarnate, or made flesh of the Virgin Mary, by the holy Ghost.*

Q. Was he, who is above, and before all things, made flesh?

A. *He, that from all eternity is God with the Father, in time was made man; God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world. Perfect God, and perfect man, of a reasonable soul, and human flesh subsisting.*

Q. Is not the holy Ghost his Father also?

A. *No: for in his Incarnation he took nothing of the holy Ghost. Only the holy Ghost took the seed of the Virgin Mary, and made it flesh, without the help of man, or sense of the woman. Which flesh, united to the soul, the second person in the Trinity assumed into his own person, and became one Christ. One (I say) not by conversion of the Godhead into flesh, but by taking of the manhood into God.*

Q. Is he not one, as he is the Son of God, and another as he is the Son of man?

A. *No; though he consist of two natures, but one person. For, as the reasonable soul and flesh is one man, so God and man is one Christ.*

Q. M

nia facta sunt, quæ in Cæli aut in Terris, tam visibilia quam invisibilia, & per illum consistunt.

Q. Repete tertium Articulum;

R. Qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine.

Q. Quid sibi vult hic Articulus?

R. Quod a plenitudine temporis incarnatus erat, live caro factus, ex Mariâ Virgine, obumbratione Spiritus Sancti. a Gal. 4. 4.

Q. Num ille qui Supra & ante omnia erat, caro factus est? b Symb. Nicæum.

R. Ille qui ab omni ævo Deus est cum Patre, in tempore factus est homo, c Deus de substantiâ Patris genitus ante omnia secula; Homo de substantiâ Mariæ natus in seculo; perfectus Deus, perfectus Homo, ex animâ rationali & humanâ carne subsistens. c Colos. 1. 17. d Athanas. Symb.

Q. An non Spiritus Sanctus etiam illius Pater est?

R. Nullo modo. Nil enim contulit Spiritus Sanctus ad illius Incarnationem. Spiritus Sanctus semen in Virgine Mariâ cepit tantum & disposuit ad incarnationem sine concursu Viri, aut Matris sensu: Quam carnem animæ unitam secunda in Trinitate persona assumpsit in personam suam, & sic factus est e unus eib. Christus. Unus aio, non conversione divinitatis in carnem, sed assumptione humanitatis in Deum.

Q. Unus ne est, ut Filius Dei; & alius ut Filius hominis?

R. Minimè: Etiam si è duabus naturis subsistat; una tantum Persona est. f Quoniam ut ari. f Ibid. rationalis & caro unum constituunt hominem: & Deus & homo unum constituunt Christum.

Q. May then the Virgin Mary be said to be the Mother of God?

A. She may; because she is mother of that man, who is God; not by confusion of Substance, but by unity of person. As Abraham is the Father of Isaac, though not the Father of his Soul; so is she the mother of the second person in the Trinity, though not the mother of his Godhead.

Q. Which is the fourth Article?

A. He suffered under Pontius Pilate, was crucified, dead, and buried; he, that very person that is the Son of God, and was born of the Virgin Mary.

Q. Why did he suffer all this?

A. For us men and our salvation; for he bare our sins in his own body, that we being dead unto sin, should live unto righteousness, by whose stripes we are healed. He suffered here that we might not suffer hereafter; he endured the cursed death, that we might escape the curse of the Law: he died for a time, that we might live forever; he was buried, that he might sanctifie the grave, and make it a place of rest for us.

Q. Did the second person in the Trinity suffer?

A. His person suffered, though not each nature in his person. As man, but not as God, for God cannot suffer.

Q. Who did he suffer for?

A. For all the sons of Adam. He took therefore upon him the person, but the nature of man, that so he might perfect this great work of Redemption, for all that are of the same nature with him.

Q. Are you sure of this?

A. Yes.

Q. An Beata Maria Virgo dici poterit Dei Mater?

R. Ita: quia mater est illius hominis, qui Deus est; a non per substantiæ confusionem, sed per personæ unitatem. Ut Abraham dicitur Pater Isaac; etiamsi non dicitur pater animæ suæ. Sic illa dicitur Mater secundæ Personæ in sacrosanctâ Trinitate, etiamsi non sit mater Divinitatis suæ.

Q. Repete quartum Articulum.

R. Passus est sub Pontio Pilato, crucifixus, mortuus & sepultus: Ille illa ipsa persona quæ Dei Filius est, natus ex Mariâ Virgine.

Q. Cur hac omnia passus est?

R. c Propter nos homines & propter salutem nostram. d Peccata enim nostra ipsemet tulit in corpore suo; ut peccatis mortuî Christo viveremus; ejus vicibus sanati sumus. Passus est hic, ne nos pateremur seculo venturo. Passus est mortem maledictam, ut nos effugeremus legis maledictionem. Ad tempus mortuus est ille ut nos in æternum viveremus. Sepultus est ille, ut Sepulchrum consecrando illud nobis redderet dormitorium.

b Symb.

Nicæum.

c 1 Pet. 2.

24.

Q. An persona secunda in sacrosanctâ Trinitate passa est?

R. Persona illius licet non utraque natura, in personâ ejus, passa est. Ut homo non ut Deus, Deus enim non patitur.

Q. Pro quibus passus est?

R. Pro omnibus Adami filiis. Non itaque assumpsit hominis personam, sed naturam, ut ita perficeret magnum hoc opus Redemptionis, omnium eorum gratiâ, qui sunt ejusdem cum ipso naturæ.

Q. An hoc est absque dubio?

C 3

R. Ita

A. The Scriptures have taught me so. So God loved the world (saith our blessed Saviour) that he gave his only begotten Son, to the end, that **ALL THAT BELIEVE IN HIM** should not perish but have life everlasting. And St. John; if **ANY MAN** sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: and not for ours only, but also for the sins of the **WHOLE WORLD**. And St. Paul assures us, that Christ tasted death for **EVERY MAN**. What would we more?

Q. This is comfortable doctrine.

A. It is so; and so this agrees the doctrine of *mother the Church of England, who hath taught me to receive Gods promises in such wise, as they are* **GENERALLY** set forth to us in holy Scripture: assuring me, that our Saviour upon the Cross made a full, **PERFECT**, and sufficient sacrifice, oblation, and **SATISFACTION FOR THE SINS OF THE WHOLE WORLD**; yea **FOR ALL THE SINS OF THE WHOLE WORLD** both original and actual.

Q. How comes it then to pass, that so many are damned?

A. Either for want of Faith, or for want of obedience and repentance: for to as many as received him, to them gave he power to become the Sons of God.

Q. Which is the fifth Article?

A. He descended into Hell, the third day he rose again from the dead.

Q. How understand you this Article?

A. Literally, as I do the rest.

Q. Did Christ go down into Hell?

A. He

o God R. Ita me docuerunt literæ sacræ. 2 Sic a Johan. 3.
 (F) that Deus dilexit mundum (inquit Servator noster be- 16.
 e end, signissimus) ut filium suum unigenitum dederit, ut
 HIM quisque credidit in eum, non pereat, sed habeat vi-
 casting tam æternam. Et Divus Johannes, Si quis pec- 1 Joh. 2.1,2.
 WE laverit, advocatum habemus apud Patrem, Jesum
 Jesu Christum justum, & ipse est propitiatio pro peccatis
 tiation nostris, nec pro nostris solum, sed pro peccatis totius
 ut alfo mundi. Et Sanctus Paulus nobis fidem fecit,
 ORLD quod Christus pro omnibus mortem gustavit. b Heb. 2.9.
 death Quid amplius volumus?

ore ? Q. Videtur hæc doctrina plena solaminis.
 e of m R. Imò profecto Huc etiam quadrat doctrina
 taught Matris mex Ecclesiæ Anglicanæ e quæ me do- c Artic. 17.
 use, a tuit, ita Dei promissa intelligere, prout generali- Liturg.
 o us ter nobis proponuntur in Sacra Scripturâ: Affirmans Aug. Ora-
 Savion quod Salvator noster in d ligno plenum, perfectum tione præ-
 , and ac compl-tum sacrificium, & oblationem immolavit, cedenti Eu-
 ATIS & satisfactionem pro peccatis totius mundi: imo charistie
 THE pro omnibus peccatis totius mundi, tam originali- sanctifica-
 THE pus, quam actualibus. tionem.
 RL D d Artic.
 31.

Q. Quomodo fit ergo quod tam multi dam-
 nantur?

R. Aut propter fidei, aut propter obedi-
 entia ac penitentia defectum. e Quotquot enim il- e Johan. 1.
 as re lum receperunt, illis potestatem dedit filios Dei 12.
 ecom fieri.

Q. Repete Articulum quintum.

R. Descendit ad inferos, die tertio resurrexit a
 lay b mortuis.

Q. Quomodo Articulus hic interpretandus est?

R. Secundum literam, ut & reliquos inter-
 pretor.

Q. Num Christus descendit a inferos?

A. Hæ C 4 R. Affirmo

A. He did so; otherwise my Creed hath taught me something, that is not to be believed.

Q. Some are of opinion, that it is a Metaphorical speech, and signifies, that he was truly dead.

A. I know there are some of that opinion; but I see no reason, why I should assent thereto.

Q. Why so?

A. For these five reasons. First, because Hell does not signify the place of the dead, but the place of the damned, as in the case of Dives.

Secondly, our Saviours death was sufficiently expressed before, in that it is said, he was dead: and not only so, but he was buried. And we bury not the living but the dead.

Thirdly, Calvin saith, it is a battology, or needless repetition; and not probable, that such vanity should be admitted into so compendious a brief of our Faith.

Fourthly, it is contrary to the course of order, after burial to return to his death; as if he had suffered death a second time. But it is methodical and orderly, after they had done with his body, to acquaint us what became of his soul, when he was dead, and to tell us, that it descended, or went down into hell.

Fifthly, by the primitive Church his descent into hell is not accounted any part of his humiliation; but the first degree of his exaltation.

Q. Where learn you this doctrine?

A. In Dr. Nowels Catechism; where I find, that by his descending into hell is meant, that as Christ in his body descended into the bowels of the earth, so IN HIS SOUL SEVERED FROM THE BODY, HE DESCENDED INTO HELL.

Q. Is

R. Affirmo, nam aliter Symbolum aliquid me docuit, quod credendum non est.

Q. Nonnulli opinantur hanc dictionem esse metaphoricam, neque aliud velle, quam quod vere mortuus est.

R. Non ignoro, aliquot esse hujus opinionis fautores: sed non video rationem, cur his assentirem.

Q. Quid ita?

R. Propter rationes quinque sequentes 1. Quod a infernum non significat locum mortuorum, sed

Luc. 16. 23.

Ne ipsos quidem inferos uspiam

Scripturam loci in

bono appellatos potui re-

perire. Aug. Ep. 99.

de Gen. ad lit. l. 12. c. 33.

b Calvin. Instit. l. 2.

c. 16. S. 8.

2. Mors Salvatoris nostri satis declaratur ex hoc, quod dictum, Mortuus est; neque hoc solum, verum etiam quod sepultus est. Neque solemus sepelire vivos, sed mortuos.

3. b Calvinus affirmat hanc esse tautologiam, sive repetitionem superfluum neque probabile esse, tantas nugae inseri tam compendioso fidei Symbolo.

4. Videtur contra ordinem naturæ, post sepulturam ad mortem denuo redire, quasi secundo moreretur. Illud autem justo ordine ac methodo factum est, postquam corpus ejus disposuerunt ad Sepulchrum, ut nobis palam facerent, quid de anima ejus factum est post mortem illius, dicendo illam ad inferos descendisse.

5. Ab Ecclesiâ primitivâ illius descensus ad inferos non habetur pro gradu aliquo humiliationis, ac pro gradu primo exaltationis.

Q. Unde hausisti hanc doctrinam?

R. E Catechismo Doctoris Noell; ubi inveniuntur hæc verba: quod per c descensum ejus ad inferos, intelligendum est, quod velut Christus quod ad corpus descendit in viscera terræ, ita illius anima a corpore separata, ad inferos descendit.

c Consule Noell's Catechismum super hunc

Q. An articulum.

Q. Is not this *D. Nomels* private opinion ?

A. No, it is the resolution of those blessed Reformers under King Edward VI. For they tell us, that in the three days of Christs death, His body was in the grave, HIS SOUL IN HELL, and his Deity every where.

Q. Was not this cast off as an erroneous opinion in *Q. Elizabeth's* dayes ?

A. No certainly, for their Scholars in the Articles of 1562. say thus, As Christ dyed for us, and was buried, SO ALSO IS IT TO BE BELIEVED, THAT HE DESCENDED INTO HELL. But we believe, that Christ truly dyed, and was buried : it is therefore to be believed, that he truly descended into Hell. But to say, as we believe that Christ truly dyed, so do we believe, that he was truly dead. were a most absurd inference, and would be hissed out of the Schools.

Q. This manifests their resolution, but is this agreeable to the Ancient Church ?

A. There is not one Council, or probable Father in the first five hundred years, but is of this opinion. And *S. Austin* is so resolute for this Article, that he saith, Whosoever denies Christs descent into Hell, is no Christian. And *Athanasius* in his Creed, puts it in among those Articles, whereof he saith, Which faith except every one do keep WHOLE AND UNDEFILED, without doubt he shall perish everlastingly.

Q. Where is this Hell, that he went into ?

A. In the lower parts of the earth, then which nothing is lower. So *Sz. Paul.* And *Ter-tullian* makes his expression so full of the bowels of the earth, that no man can doubt of his opinion.

Q. What

Q. An non hac assertio Doctoris Noëlis visatur esse privata?

R. Minimè. Nam hoc idem statuerunt religionis restitutores subter Regem Edwardum sextum. Hi enim nobis declaraverunt, quod in illis a tribus diebus quibus corpus illius sub terram jacuit, anima apud inferos erat, divinitas vero ubique

Q. Nannè hac opinio ut erronea explosa est temporibus Regina Elizabethæ?

R. Minimè gentium. Quoniam illorum discipuli in Articulis Anno. 1562. constitutis hæc verba proferunt; b Ut pro nobis Christus mortuus est & sepultus: ita credendum est, quod descendit ad inferos. Sed c credimus quod Christus verè mortuus est & sepultus, Ergo credendum est, quod verè descendit ad inferos. Verum dicere, prout credimus, quod Christus verè moriebatur, ita credimus quod verè mortuus est, conclusio esset absurda, & quæ ab omnibus explodatur dignissima.

Q. Hoc videtur illorum sententiam declarasse. Sed hac opinio videtur Ecclesiæ primitive conformis?

R. Neque concilium est, neque pater genuinus intra quintum Ecclesiæ a Christo seculum quin huic faveat sententiæ. Sanctus Augustinus tam pertinax est, hujus opinionis defensor, d quod illos negat esse Christianos, qui Christi descendum ad Infernum negaverint. Et Athanasius in Symbolo suo posuit inter illos fidei Articulos, de quibus sic loquitur, e Quam fidem nisi quis integram servaverit & intemeratam, absque dubio in æternum peribit.

Q. Ubi est infernum illud, quo descendit?

R. In finis terræ partibus, intimatis infimis, ita Sanctus Paulus. Et g Tertullianus aperte ad 6 suam pro visceribus terræ prodit opinionem, ut de illius sententiâ nemo dubitare potest.

Q. Quare

a Articuli. 3.

b Articuli. 3.

c Articuli. 1.

d Quis, nisi

infidelis,

negaverit

fuisse apud

inferos

Christum?

Aug. ep. 99.

e Athanas.

Symb.

f Eph. 4. 9.

g Christum

in corde terra

triduum

mortis legi-

mus ex-

punctum, id

est, in recessu

intimo & in

interno & in

issa terra

aperto, & in

fra ipsam ca-

valo, & in

inferioribus ad-

huc abyssis

superstruilo.

Tertul de

animâ c. 35.

Christum ad

solvendos in-

ferni del. r s

descendit.

Aug ep. 99.

Q What went he thither for ?

A. To triumph over Hell, and to fulfil that of the Prophet, *O* death where is thy sting ? *O* Grave [or *O* Hell] where is thy Victory ? To this opinion assents *D. Nowel* in his Catechism.

Q Are all of this opinion ?

A. No truly, some conceive, that he suffered the torments of Hell in his Soul : which cannot be. For first, the pains of hell are the death of the soul : and in that sense it is said, That soul that sins, shall surely die. But Christs soul never sinned ; and for our sins he bare them in his body.

2. The Scriptures teach us, that Christ suffered for us in the flesh, and that he was put to death in the flesh ; not in the soul ; No such thing in Scripture.

3. That soul, which is united to the Deity, is not capable of Hell torments. That were to make the soul of God subject to the Devil, which cannot be imagined without blasphemy.

4. David being a Prophet said of the resurrection of Christ, that his Soul was not left in hell, neither did his flesh see corruption. If then this was spoken of his Resurrection, it was not spoken either of his Death or Passion. As then his body was in the place of corruption, but saw, but suffered no corruption ; so his soul was in Hell, the place of torments, but suffered no torment.

Q How understand you these two sayings of his, *My soul is heavy even unto death* : and, *My God, my God, why hast thou forsaken me* ?

A. The former he spake as he was man, foreseeing his death at hand, shewing that his Soul was exceeding sorrowful, as ours are, to be parted from
the

Q. Quare infernum petiit?

R. Ut de inferno triumpharet; atque ut impleret illud Prophetæ, *a O mors ubi aculeus tuus? O inferne ubi tua victoria?* Huic opinioni assentit Dr. Noel in Catechismo suo prædicto.

Q. Num omnes concorditer congruunt inter se de hac sententiâ?

R. Non; aliqui enim affirmant illum tormenta damnatorum in animâ suâ perpeſsum esse: quod fieri nequeat. *c* Quia primò pœnæ damnatorum animæ mors sunt: & in hoc sensu dicitur, *Anima quæ peccat morietur.* Sed Christi anima nunquam peccavit, *d nostra* autem peccata tulit in corpore suo.

2. Nos docent Scripturæ quod *e Christus* in carne pro nobis passus est, & quod *f morte affectus est*, carne, non spiritu. Nil tale in Scripturis.

3. Anima divinitati unita, non est capax tormentum damnatorum: ex hoc enim sequeretur animam Dei Satanæ subjici, quod sine blasphemia necogitari potest.

4. *g David* Propheta de resurrectione Christi dixit, quod *h anima* ejus non derelicta esset apud inferos, nec caro illius corruptionem senserit. Si hoc igitur de resurrectione dictum est; neque de morte, neque passione ejus dici debet. Prout corpus igitur in loco putrefactionis erat, neque tamen viderit aut senserit corruptionem: sic anima illius apud inferos erat, in domo pœnæ, neque pœnam senserit.

Q. Quomodo hæc duo illius dicta intelligenda sunt. *i Anima mea* tristis ad mortem usque: & *k Deus meus*, Deus meus, ut quid dereliquisti me?

R. Primum loquutus est ut homo, mortem appropinquantem præſentiens, & demonstrans, quod illius anima, velut & nostra, valde

a Hof. 13.

14.

1 Cor. 15. 55.

b sic etiam

Tremellini in

notis in pri-

mâ ad Cor.

15. 55.

atque ita le-

gii textus

Vulgaris, ad

Hoi. 13. 14.

c Vel peccato,

vel damnati-

one mors ani-

mæ intelli-

potest. Aug.

ep. 99.

Ezek. 18. 4.

d 1 Pet. 2.

24.

e 1 Pet. 4. 1.

f 1 Pet. 3. 18.

g Act. 2. 30.

31.

h Psal. 16.

11.

i Mat. 25.

38.

k Mat. 27.

46.

con-

the body; The other he spake because the Deity for a time had withdrawn her comfortable vision from the soul, that so it might endure, what sorrow it was any way capable of. For if there were an exceeding sorrow in the soul to be parted a while from the body; what excess of sorrow was in it, think you, when the sight of God was subtracted from it? since the vision of God is the highest comfort of the soul, for in his presence is the fulness of joy.

Q What think you of his Resurrection;

A. After Christs soul had for three dayes triumphed over Hell, and all the powers thereof it was reunited to the body, which arose from the grave without corruption: and both were filled with the joy of his countenance. And to assure us of this his Resurrection, in his flesh he was conversant with his Apostles and Disciples forty dayes.

Q Which is the sixth Article?

A. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

Q What dost thou believe in this Article?

A. That the body and soul of Christ ascended together into Heaven, the highest place of bliss; where they never were before: and at that time he opened the Kingdom of Heaven to all believers.

Q Dost thou understand these words in the literal sense?

A. I do so.

Q Can we say according to the Letter, that God hath a right hand?

A. No, we cannot. But both Scripture and Creed, in this phrase or manner of speech, stoop to the capacity of man, and express unto us hereby that
bright

contristabatur propter dissolutionem ejus à nexu corporeo. Alterum dixit, quòd Divinitas ejus vivificam ipsius visionem pro præsenti ab animâ subduxerat, quò pati poterat omnino omnem, cujus erat capax, dolorem. Si namq; dolor extremus erat in anima propter separationem à corpore momentaneam? quàm nimius, erat ille dolor (si conjecturæ locus est) quando visio Dei ipsi fuerit subtracta? Quoniam visio beatifica est suprema animæ felicitas. *a* In *a* Psal. 16. 12.
illius conspectu gaudiorum satietas.

Q. Quid de illius Resurrectione credis?

R. Postquam per triduum anima Christi exultarat super inferorum regnum & illius dominationes; corpori reunita est; quod à sepulchro resurrexit sine putrefactione: unaque cum animâ corpus; *b* repletum est jucunditate *b* Act. 2.28.
conspectus sui. Et ut nobis fidem faceret resurrectionis lux in *c* carne, versabatur cum Apo- *c* Act. 1.3.
stolis & discipulis suis per dies quadraginta.

Q. Repete Articulum sextum.

R. Ascendit in cælum, & sedet ad dextram Dei Patris omnipotentis.

Q. Quid ex hoc Articulo percipis?

R. Quod corpus & anima Christi simul ascenderunt in cælum, locum beatitudinis altissimum, ubi numquam antehac fuere. *d* Et tunc *d* Te Deum
temporis credentibus aperuit regnum Cælorum.

Q. Num hæc verba intelligenda sunt ad literam?

R. Sic intelligo.

Q. Num secundum literam dicere possumus, Deum habere dexteram?

R. Non possumus. Sed Scriptura sacra & Symbolum fidei in hac phrasi aut modo dictionis ad hominum capacitatem descendunt, nobisque

height of glory, which is otherwise unexpressible to our understanding. For it is that glory, which neither eye hath seen, nor ear hath heard, neither hath it entered into the heart of man to conceive. And how can the tongue utter, what the heart hath not conceived? what is unconceivable is unutterable.

Q. Thou believest then, that he ascended into the highest place of glory?

A. I do so, and that not only in place, but in power: for to him is all power given, both in Heaven and in Earth. And yet in this height of glory he is in himself so humble, and to us so gracious, that he makes continual intercession for us.

Q. What is the seventh Article?

A. From thence he shall come to judge the quick and the dead.

Q. Is this certain?

A. As certain as he is God. And herein is a main comfort for us, that he who suffered for us, and dyed for us, and continually prays for us, shall be our Judge.

Q. Shall he judge us as he is man?

A. He shall, for the Father hath given him power and authority to execute judgment. BECAUSE HE IS THE SON OF MAN. And as man he is touched with the feeling of our infirmities, that so he may have compassion upon us weak, wandering, silly men, and apt to be deceived. For in all points he was tempted like as we are, yet without sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.

Q. The

bisque effantur eam gloriæ altitudinem, quæ aliter nobis ineffabilis est. Illa enim gloria est, a quam nec oculus vidit, nec auris audivit, nec unquam in hominis mentem intravit, ut intelligeret. *1 Cor. 2.9.* Be quomodo lingua potest illud effari, quod a mente contipi non potest? Quod incomprehensibile, ineffabile.

Q. Credit itaque illum ascendisse in locum gloriæ altissimum?

R. Ita est: & quod non solum in locum summum evehctus est, sed in potestatem etiam summam: *b* ei enim tradita est omnis potestas tam in celo quam in terra. *Matth. 28. 18.* In hac tamen gloriæ altitudine præstat se nobis tam mitem, tam benignum, ut e quotidie pro nobis interpellat. *c Rom. 8. 34.*

Q. Repete Articulum septimum.

R. Iudæ venturus est ad iudicandos vivos & mortuos.

Q. Num hoc certum est?

R. Tam certum est, quam quod ipse Deus est: & in hoc latet solatium nostrum, non parvum; quod ille qui pro nobis passus, pro nobis mortuus est, & pro nobis quotidie interpellat; nobis etiam futurus est Iudex.

Q. Nosne iudicabit tanquam Filius hominis?

R. Affirmatur, quia d Pater ei dedit potestatem ac auctoritatem exercendi iudicium quatenus Filius hominis est. *d Joh. 5. 27.* Et quatenus homo e afficitur sensu infirmitatum nostrarum, s quod satis e Hebr. 4. possit miseri vicem nostri infirmorum, aberrantium, *17* atque imprudentium hominum, nimisque *f* Hebr. 5. 2. qui fallamur facilius. *g* Nam in omnibus tentatus est, sicut & nos, absque tamen peccato. *g* Hebr. 4. *15, 16.* Accedamus itaque cum fiducia ad thronum gratiæ, ut consequamur misericordiam, & gratiam inveniamus tempore opportuno.

D

Q. Repete

Q. The eighth Article.

A. I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father, and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. These are three persons, and but one God. Thus we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

Q. We may not indeed say, there be three Gods; but may we not say, there are three Lords?

A. We may not: for though we be compelled by the Christian verity to acknowledg every Person by himself to be God and Lord: yet we are forbidden by the Catholick Religion, to say there be three Gods, or three Lords.

Q. Why so?

A. Because, Lord in respect of the three persons is a name of substance, not of relation, or property. And in God there is but one substance, though three relations.

Q. What meanest thou by relations?

A. God is called Father with relation to his Son; or because he hath a Son. The second person is called the Son, because he hath a Father. And the Holy Ghost is called so, with relation to them both, because he is the Spirit both of the Father and the Son: for he proceeds from both.

Q. We have now the three Persons in the Trinity, do we not ascribe to every one of these a several work concerning man?

A. We do so, to the Father we ascribe our Creation, to the Son our redemption, and to the Holy Ghost our Sanctification. As the Father created

Q. Repete Articulum octavum.

R. Credo in Spiritum Sanctum; a Domi- a Symb.
num ac Datorem vite, qui procedit a Patre & b Nicaum.
Filio, qui cum Patre & Filio adoratur & glori-
ficatur qui loquutus est per Prophetas. Hi sunt
tres personæ, Deus unus. Sic b Deum unum b Athanas.
veneramus in Trinitate, & Trinitatem in unitate
neque confundendo personas, nec substantiam
separando.

Q. Non possumus quidem dicere, quod sunt tres
Dei. Sed non licet dicere quod sunt tres Domini?

R. Nullo modo. a Nam etiamsi cogat nos ve- c Ibid.
ritas Christiana singularem unamquamque Personam
Deum, ac Dominum confiteri; Religio tamen Ca-
tholica prohibet, ne dicamus tres esse Deos, aut tres
Dominos.

Q. Quid ita?

R. Quoniam Dominus respectu trium perso-
narum est nomen substantiæ, non relationis aut
personalitatis. In Deo autem una tantum sub-
stantia est, quanquam tres relationes.

Q. Quid vis per has relationes?

R. Deus vocatur Pater propter relationem
ad Filium, aut quia filium habet. Secunda per-
sona vocatur Filius, quoniam Patrem habet.
Et Spiritus Sanctus eo nomine insignitur propter
relationem ad utrumque; quia spiritus est, &
Patris & Filii; ex utroque enim procedit.

Q. Audivimus jam tres esse Personas in Sacro-
sancta Trinitate. An non earum cuilibet assigna-
mus opus suum proprium circa hominem?

R. Ita est; Deo Patri tribuimus creationem,
Filio redemptionem, & Spiritui Sancto sanctifi-
cationem. Sicut Pater omnes creavit, sic Filius

created all; so the Son redeemed all; and the Holy Ghost sanctified me, and all the elect people of God.

Q. Why to the Father is ascribed the Creation?

A. Because, though the other two persons did jointly and equally create with the Father, yet the original of that power is in and from him. And yet none is afore or after other, none is greater or less than another.

Q. Why to the Son our Redemption?

A. Because by his blood we are redeemed from death and Hell.

Q. Why to the Holy Ghost our sanctification?

A. Because it is his special work to Sanctifie us by his gifts and graces. Hence is it, that we call him the holy Spirit, because he is the Spirit that makes us holy.

Q. We acknowledg, that the Son of God redeemed all mankind; why do we not also confels, that the Holy Ghost sanctifies all mankind, but the elect people of God?

A. Because Christ redeems all, that they may be sanctified; but the Holy Ghost Sanctifies only those; that believe in Christ, or are baptized into Christ, that so they may be his elect. For we are elect, according to the foreknowledg of God the Father, through sanctification of the Spirit unto Obedience, and sprinkling of the blood of Jesus Christ. So both these works must concur to our election.

Q. Which is the ninth Article?

A. I believe the Catholick Church, the Communion of Saints, or I believe one Catholick and Apostolick Church; Catholick for time and place, Apostolick for faith and government.

Q. Why

omnes redemit, & Spiritus Sanctus me totumque
Populum Dei electum sanctificavit.

Q. Quare Deo Patri ascribitur creatio?

R. Quia etiam si, dum altera Persona una
cum illo junctim atque ex æquo creabant, ta-
men potestas originalis est in & ab eo. **DE** a Athanas.
in hac Trinitate nil prius aut posterius, nihil majus Symb.
aut minus.

Q. Quare Filio tribuitur redemptio?

R. Quoniam per illius sanguinem redempti
sumus a morte & Inferno.

Q. Quare Spiritui Sancto ascribitur sanctifica-
tio nostra?

R. Quoniam illius opus proprium est a nos b 1 Pet. 1.2.
per illius dona & Charismata sanctificare: unde
de vocamus illum Spiritum Sanctum, quia spi-
ritus est qui nos sanctificat.

Q. Confitemur Dei Filiam totum genus huma-
num redemisse, cur etiam non fateamur Spiritum
Sanctum omne genus humanum sanctificasse; sed
electum tantum Dei populum?

R. Quia Christus redemit omnes ut sanctifi-
centur. At Spiritus Sanctus eos tantum sancti-
ficat, qui in Christum credunt aut baptizantur
in Christum ut ita inter electos numerentur.
c Electi enim sumus ex præscientia Dei Patris ad c 1 Pet. 1.2.
sanctificationem Spiritus, per obedientiam & ad-
spersionem sanguinis Jesu Christi. Ex utriusque
concursu oritur electio nostra.

Q. Repete Articulum novum.

R. Credo Ecclesiam Catholicam, Sanctorum com-
munionem; Aut d Credo unam Catholicam, & d Symb.
Apostolicam Ecclesiam; Catholicam propter tem- Nica.
pus, & locum; Apostolicam propter fidem &
disciplinam.

Q. Why call you this Church a *Communion of Saints*?

A. Because it is a society of men, that are sanctified in Baptism, by Faith in Christ, through the operation of the Spirit.

Q. What is a Church?

A. The visible Church of Christ is a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered, according to Christs Ordinance, in all those things, that of necessity are requisite to the same.

Q. What dost thou collect from hence?

A. These three things. 1. That the Church consists of Faithful men; that is, of such who profess the Christian faith. 2. The word of God must be sincerely Preached. And thirdly, The Sacraments must be duly ministered to the Congregation, according to Christs Ordinance.

Q. Is it lawful for every Christian, that will, to preach the word and administer the Sacraments?

A. No, it is not lawful for any man to do so, unless he be lawfully called and sent to execute the same.

Q. Whom judge you to be lawfully called and sent?

A. All those, who be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

Q. Who have publick authority given them to call and send Ministers into the Lords Vineyard?

A. Only Bishops in the Church of England: as is to be seen Article 36. and in the Book of Ordination.

Q. Why

Q. Quare hæc Ecclesia vocatur Sanctorum communio?

R. Quia hominum consociatio est per Baptismum sanctificationum, operante Spiritu Sancto per fidem in Christo.

Q. Quid est Ecclesia?

R. Ecclesia Christi visibilis cætu est fidelium, a Artic. 19.
inter quos Verbum Dei fiterè evangelizatur, & Sacramenta debite administrantur; secundum Christi institutum in omnibus necessariò ad hoc requisitis.

Q. Quid exinde colligitur?

R. Hæc tria: primò quod ecclesia constet de credentibus: i. e. ex illis qui fidem profitentur Christianam, 2. Quod Verbum Dei in ea sincere evangelizetur: 3. Quod Sacramenta Ecclesie debite administrantur secundum Christi institutum.

Q. Nunquid licitum est, Christiano cuilibet volenti, Verbum Dei exponere, aut Sacramenta administrare?

R. Non est licitum cuilibet hoc agere, sed b Artic. 24.
ei tantum qui legitimè ad hæc peragenda vocatus & missus est.

Q. Quos legitimè ad hoc vocatos & missos judicamus?

R. Eos omnes & qui ad hoc opus electi sunt, c Ibid.
ac vocati ab hominibus quibus data est potestas publica ab Ecclesia, ut vocent & mittant Ministros in vineam Domini.

Q. Quibus delegatur hæc publicum officium vocandi & mittendi Ministros in vineam Domini?

R. Episcopis solis in Ecclesia Anglicana, prout videre est in Articulo, 36, & etiam libro Ordinationis.

Q. Why doth this Church allow no other but Bishops, to give orders?

A. Because she finds no meer men allowed to do it in the New Testament, but only the Apostles, and Bishops their Successors. And she keeps close to Scripture.

Q. Have Bishops this power of Ordination conferred upon them in Scripture?

A. It is evident they have. Timothy was the first Bishop of the Church of the Ephesians. And upon him St. Paul lays this charge, Lay hands suddenly on no man. Titus was the first Bishop of the Church of the Cretians. And to him the same Apostle speaks thus, For this cause left I thee in Crete, that thou shouldest ordain Presbyters, or Elders in every City.

Q. Is not this power given to Presbyters?

A. Not any where in the New Testament.

Q. Why do you say, I believe the Catholick Church and not, I believe in the Catholick Church?

A. Because it is a part of my Creed to believe that there is one Catholick Church, but it is no part of my Creed, to believe in, or to put my confidence in the Church; since the Church is a Congregation of reasonable Christian Creatures, and this a peculiar which belongs only to the Creator, God blessed for ever. And I will believe the Church so long as she contradicts not God in his word. But if she do, I shall forbear to credit her in such things. I will believe God, who is truth it self; and believe in that God, who is able to undeceive her, and to lead her into the way of all truth. I will only believe in him, who cannot deceive or be deceived;

Q. Quare Ecclesia Anglicana non admittit alios præter Episcopos ad jus ordinandi?

R. Quia non constat e Novo Testamento, homines quales habere jus ordinandi, præter Apostolos & illorum successores, Episcopos. Ecclesia autem ne latum unguem a Scripturâ recedit.

Q. Num Episcopi hoc ordinandi jus e sacris Scripturis obtinent?

R. Liquidò constat. a Timotheus enim primus erat inter Ephesos Episcopus. Huic autem Sanctus Paulus præcipit, b ne cui manus temerariè imponat. c Titus apud Cretenses primus erat Episcopus. Hunc autem idem Apostolus hoc modo alloquitur. d Huius rei gratia dereliqui te in Creta ut oppidation Presbyteros constituas qui Seniores.

a 2 Timo. sub finem Epistole.
b 1 Tim. 5. 22.
c Sub finem Epistole ad Titum.
d Tit. 1. 5.

Q. An non eadem potestas comperit Presbyteris?

R. Nusquam in Novo Testamento.

Q. Quare hoc modo loqueris, Credo Ecclesiam Catholicam, & non in Ecclesiam Catholicam?

R. Quia fidei Articulus est ut credere in unam esse Ecclesiam Catholicam; non autem jubet symbolum ut credere in, aut fiduciam habeam in Ecclesia positam. Cum Ecclesia sit cætus hominum rationalium Christianorum; & hæc præpositio, in, e Creatori videtur proprium; Deo in æternum honorando: Fidem etiam Ecclesie habeo, nisi Sacre Scripturæ in suis thesibus adversetur: sin ita, apud me fidem quod ad illas, perdidit. Credam Deo, qui est ipsa veritas, credam in Deum, qui potis est illam aberroribus vindicare, & in omnis veritatis viam ducere. In illum tantum credam, qui nec decipere nec decipi

e Hac præpositionis syllabâ in, Creator a Creaturis discernitur, & divina separantur ab humanis. Ruffin. in Symb. n. 151.

deceived: who cannot be overtopped or crossed.

Q. Why say you, one Catholick Church?

A. Because though there be many particular Churches, yet there is but one Catholick or universal Church, which is not bounded but with the uttermost parts of the earth, and all these are but one in faith and Government; as our Saviours Body, though consisting of many Members, is but one, knit together by sinews, and quickned with the same Soul.

Q. The tenth Article.

A. I believe the forgiveness of sins.

Q. Why doth this Article follow immediately after mention of the Church?

A. Because it is a blessing, which God bestowes only in the Church, and upon the Members of the Church.

Q. Is Salvation to be hoped for in the Church only?

A. It is so, by the joynt consent both of the Ancient and Modern writers.

Q. What's the reason?

A. Because the Church is the body of Christ. As therefore no Member, that is separated from the body, receives life by or with the body; neither doth any Christian partake of the life of grace, or forgiveness of sins, that is divided, or cut off from the Church, which is Christs Body. Observe, the body receives life from the head, and distributes it to all the members that it hath. Christ is the head of the Church; from him the Church receives life and comfort, and conveys them to every particular member, that so they may live, and discharge their several duties. But divided from the body, the members can receive no life or comfort from the head.

Q. Is

decipi queat, nec oppugnari, nec everri potest.

Q. Quare dicitur, unam Ecclesiam Catholicam?

R. Hac ratione, quod etsi sint Ecclesie multe particulares; tamen una Catholica est, cetera universalis, quae terminatur tantum a extremitatibus terra. Et hae omnes unius sunt fidei & disciplinae. Prout corpus Servatoris nostri etiam si ex multis constet membris, unum tamen est per nervos connexum, eademque anima informatum.

Q. Repete Articulum decimum.

R. Credo remissionem peccatorum.

Q. Quare articulus hic immediate sequitur Ecclesia commemorationem?

R. Quoniam privilegium est specialiter a Deo in Ecclesiam & illius membra collatum.

Q. Num salus tantum expectanda est intra palam Ecclesiae?

R. Ita videtur per unanimum tam veterum quam recentiorum scriptorum consensum.

Q. Quare ratio reddi potest?

R. Quia Ecclesia est corpus Christi. Sicut igitur nullum membrum a corpore separatum vitam participat de, aut cum corpore, similiter nemo Christianus participat de vita Gratiae, aut de peccatorum remissione, qui ab Ecclesia quae est Christi corpus, separatur aut recidit. Scire oportet, quod corpus vitam accipit a capite, & illam distribuit per omnia ejus membra: d. Christus caput est Ecclesiae, & ab illo derivat Ecclesia vitam & nutritionem, & ea cuilibet membro particulari distribuit, ut ita vivant & officia sua obeant. Si vero membra a corpore divisa sunt, neque vitam, neque nutritionem a capite possunt accipere.

Q. Num

a Universa Ecclesia ex multis constat Ecclesiis, sicut universa terra ex multis terris.

Aug. de civ. Dei. l. 13. c. 12.

b Psal. 2. 8.

c Ephes. 1. 22, 23.

d Ibid. & Colof. 18.

Q. Is this remission of sin to be found in all Churches.

A. Yes, without question in all such Churches, wherein the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, but in no other.

Q. To whom is this forgiveness promised?

A. To all those, that truly repent, and unfeignedly believe this holy Gospel. He calls to all, he is merciful to all: he hath given us a taste of his goodness in pardoning the greatest and foulest sins, not that we might imitate or practise them; but that we might understand, that our gracious God is ready to pardon the greatest sinner, if so be he turn unto the Lord humbly with unfeigned sorrow and repentance, and bring forth fruits worthy of amendment of life.

Q. May the sin against the holy Ghost be pardoned?

A. This is sin raised to the full height, it is made up by final impenitence: take away final impenitence, and the sin is pardonable. Repent (saith the Scripture) for the Kingdom of heaven is at hand: but unless you repent, ye shall all perish.

Q. This is comfortable doctrine: but what reason have you for it?

A. My faith rests upon Gods goodness, and gracious promises. When God hath spoke the word, reason must submit.

Q. Which is the eleventh Article?

A. I believe the Resurrection of the body; namely, that this very body, in which I live and move, shall be raised out of the dust in the last day.

Q. What,

Q. Num potestas remittendi peccata omnibus Ecclesiis particularibus competit?

R. Proculdubio omnibus iis Ecclesiis, ubi a sincerè Dei verbum prædicatur, & Sacramenta debitè administrantur secundum Christi institutum: sed non aliis.

a An. 19.

Q. Quibus hæc peccatorum remissio promissa est?

R. b Omnibus vere pœnitentibus & firmiter credentibus Sacrosancto ejus Evangelio. c Ad omnes clamat, omnibus misericordiam suam extendit. Dedit nobis amoris sui gustum dando veniam delictis nostris etiam maximis & sædissimis, non ut imitemur tanta scelera aut perpetremus; sed ut intelligamus Deum nostrum benignissimum paratum esse ad condonandum maximis peccatoribus, modo humiliter se convertant ad Dominum, ex animo dolentes ac resipiscentes, fructus ferentes pœnitentiæ convenientes.

b In Absolutione Lit. Angl.
c Mat. 11. 28.

Q. Num peccatum in Spiritum Sanctum remissibile est.

R. Peccatum hoc est peccatum ad summum evectum, & per finalem impœnitentiam completum. Absit finalis impœnitentia & peccatum veniale est. d Resipiscite inquit Scriptura; appropinquavit enim regnum cælorum. e Nisi resipiscatis omnes itidem peribitis.

d Mat. 4. 17.
e Luc. 13. 3.

Q. Hæc doctrina videtur admodum salutaris: sed quibus innisitur fundamentis?

R. Fides mea innitur divinæ bonitate, & illius amplissimis promissis f Cum Deus dixit: verbum, ratio abjicienda est.

f De remissione peccatorum sufficere deberet sola credulitas. Quis enim causas aut rationem requirat, ubi indulgentia principalis est? Ruffin. in Symb. n.

Q. Repete undecimum Articulum.

R. Credo corporis Resurrectionem; nimirum quòd hoc corpus meum in quo vivo & moveo in ultimo die à terra resurget.

Q. Nam 171.

Q. What, this very body?

A. Certainly this self same body. For doth not Job say, I shall see God in my flesh and not with other, but with THESE EYES shall I behold him. And S. Paul, THIS CORRUPTIBLE shall put on incorruption, and THIS MORTAL shall put on immortality. This and no other. In the Church of Aquileia, therefore, at the rehearsal of the Creed, every man when he came to this Article, signed his forehead with the sign of the Cross, and said, I believe the Resurrection of THIS FLESH, this very flesh, that he touched with his finger.

Q. Is not this a Wonderful thing?

A. It is so, and so are the rest of the Articles, if strictly scanned, all above the eye of Reason. S. Paul gives a simile of a grain of wheat, how it is buried, and dies, and rots, and then riseth again far more fresh, than it was cast into the earth. Were this but rarely seen, it would seem most wonderful.

Q. What if the body be burned to ashes?

A. S. Clement, of whom S. Paul makes mention, (Phil. 4. 3.) in that Epistle, which in the Primitive times was usually read in all Churches, to prevent this question, gives us the example of the Phoenix, which every 600 years is burnt to ashes; and out of those ashes riseth the same Phoenix again, young, fresh, and vigorous.

Q. Have we no such example in Scripture?

A. We have, Ezek. 37. 1. where the dead, dry scattered bones come together, bone to his bone, and sinews and flesh came upon them, and skin upon the flesh, and breath entered into them; and

Q. Num hoc ipsum corpus?

R. Sine dubio hoc ipsissimum corpus. An non inquit Job? a In carne meâ visurus sum Deum, non alienis sed hisce oculis illum aspecturus. Et Sanctus Paulus b Corruptibile hoc induet incorruptibile, & mortale istud induet immortale; hoc & non aliud. c In Ecclesiâ itaque Aquileiensis in repetitione Symboli, quilibet cum ad hunc Articulum devenit, signavit se crucis signaculo, dixitque Credo Resurrectionem hujusce carnis, hujus quam digito meo pertingo.

a Job. 19.
26, 27.
b 1 Cor. 15.
53.

c Ruffin. in
Symb. n.
171.

Q. An non hoc mirabile videtur in oculis nostris?

R. Mirabile equidem est, sic etiam reliqui fidei Articuli, si diligenter examinentur, omnem intellectus rationem superare videntur; d Sanctus Paulus dat nobis exemplum in grano tritici, quod seritur, moritur & corrumpitur, post autem resurgit longe vegetius quam cum terræ mandabatur. Si hoc raro contingeret, an non mirabile videretur?

d 1 Cor. 15.
36, &c.

Q. Quid si corpus in cineres ab igne redigatur?

R. Sanctus Clemens, (e de quo Divus Paulus mentionem fecit f Phil. 4. 3.) in eâ Epistolâ quæ primævis temporibus in omnibus Ecclesiis publicè recitata est, ut huic dubio præveniret, exemplum nobis præbet in Phœnice, qui semel sexcentesimo quodque anno in cineres ab igne solvitur, è quibus cineribus repullulascit eadem avis, nova, vivida, vegeta.

e Clemens
Epist. 1. ad
Corinth. p.
34. 35.
f Philip. 4.
3.

Q. Nonne tale aliquod exemplum habemus in Scripturis?

R. Habemus apud Ezek. 37. 1. Ubi mortua, arida, ac disjecta ossa appropinquabant ad invicem, os unum ad suum alterum, & nervi & caro super ea assurgebant, cui cutis superinduta est & in ea spiritus ingressus est. steterunt.

que

and they stood up an exceeding great army.

Q When shall this Resurrection be?

A. At the last and great day of Doom.

Q What becomes of the Soul all this while? does that also die?

A. No.

Q How prove you that?

A. God calls himself the God of Abraham, Isaac and Jacob, but God is not the God of the dead, but of the living. Though then they be dead, in body, in soul they live. We find Lazarus's soul alive in a place of blis, and Dives's soul in a place of torment, while his brethren were living here on earth. And our Saviour promised the penitent Thief, that he should be that day with him in Paradise. Which was spoke of his Soul; for his body was that day buried in the grave. To these may be added the souls of the Martyrs, which lye under the Altar.

Q By whose power shall they be raised?

A. By the power of Christ. For all that are in their graves shall hear the voice of THE SON OF MAN: And shall come forth; they that have done good, unto the Resurrection of life; and they that have done evil unto the Resurrection of damnation. If then we should not have these our own very bodies at the resurrection, God should deal unjustly to torment those bodies in hell fire, which had never done amiss.

Q The last Article.

A. The life everlasting. For they that have done good shall shine as the stars for ever and ever: and they that have done evil, shall be accursed into everlasting fire. This is the Catholick Faith, which except a man believe faithfully he cannot be saved.

Q You

que super pedes suos exercitus numerosissimus.

Q. Quando futura est hac Resurrectio?

R. In ultimo & magno die Judicii. 1 Cor. 15.

Q. Quid interim fit de animâ? num & ea etiam moritur?

R. Non.

Q. Quomodo probatur illud?

R. b-Deus vocat semetipsum, Deum Abrahami, Deum Isaaci, Deum Iacobi: Deus autem non est.

Deus mortuorum sed viventium. Idcirco etiam quoad corpus mortui sunt, quoad animam vivunt.

c-Invenimus animam Lazari viventem in loco felicitatis, in sinu Abrahami, & d-Diviti animam in loco torminum, & e dum fratres illius in terris adhuc vivebant, Salvator etiam noster latroni penitenti promissit, dicens, f-Hodie mecum eris in Paradiso. Quod dictum est de anima ejus; g-Corpus enim eodem die sepelitur datum est. His addi possunt h-animæ in tyrum qui jacent sub altari.

Q. Cujus sub auspicio resurgent mortui?

R. Auspice Christo. i-Omnes enim qui in Monumentis sunt, audient vocem Filii hominis & prodibunt: Qui bene fecerint, ad vitam Resurrectionem; qui vero malè, ad Resurrectionem condemnationis. Ergo nisi hæc eadem corpora in Resurrectione haberemus, Deus injustè facerèt; ablegando corpora ad Gehennæ ignem, quæ adhuc nunquam quidquam deliquissent.

Q. Recita ultimum Articulum.

R. Credo vitam æternam. Quoniam qui benè operati sunt, k-fulgebunt sicut stellæ in secula sempiterna. At l-qui malè, execrati in æternum ignem abiteri sunt. Hæc m-est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.

E

Q. Dixisti

Q. You said that your Godfathers and Godmothers did also promise for you, that you should keep Gods commandments. Tell me, how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of *Exodus*, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage. *This is the Preface; wherein he shews, who it is that speaks unto them, and layes this obligation upon them, to hearken to his words.*

Q. Which is the first commandment?

A. Thou shalt have none other Gods but me. None but this God, who by a strong hand and stretched-out arm delivered them out of the hands of Pharaoh, and from all his Host, and brought them as safely as miraculously through the red Sea.

Q. What God is this?

A. The same God, whom in our Creed we confesse to be the Father Almighty, maker of Heaven and earth.

Q. Why then doth he not tell them so?

A. Because they were eye-witnesses of this his miraculous power; wherein he manifested his Omnipotencie, in commanding the Winds, and the Sea; in making the day as night to the Egyptians, and the night as day to the Israelites, by the Cloud and Fiery Pillar: In routing and destroying the mighty, and delivering the naked from the peril of the sword. In causing the rock of flint to yield a spring of water, and the heavens to shewre down Manna and Quails for their food. This his late kindness bound them to hearken to him.

Q. Which

Q. Dixisti modò quiddam Patrimi & Matrima
spoponderunt te observaturum omnia Dei mandata.
Dic mihi, quot numerantur?

R. Decem.

Q. Quæ sunt ea?

R. Eadem quæ Deus locutus est Exodi 20. di-
cendo, Ego sum Dominus Deus tuus, qui te edu-
xi de terrâ Egypti, è domo servorum. Hæc est
Præfatio; in quâ declarat, quis eos alloqui-
tur, & jubeteos, ut verba ejus attentis auribus
excipiant.

Q. Quodnam est Mandatum primum?

R. Non habebis Deos alienos coram me. Non
alium præter Deum illum, qui per manum
potentem & brachium extensum illos libera-
vit è manu Pharaonis & illius exercitu & per
mare rubrum eos traduxit tam securè quam
mirificè.

Q. Quis ille Deus?

R. Idem Deus, quem in Symbolo agnosci-
mus Patrem Omnipotentem, Creatorem cœli &
terræ.

Q. Quare illis hoc non significat?

R. Quoniam testes erant oculati mirandæ
eius potentix, per quam manifestavit suam
Omnipotentiam in *a* imperando ventis & mari,
in creando *b* caliginem tenebrosam supra ter-
ram *c* Egyptiorum & per nubem igneam illucendo
hostem Israelitis, quasi dies esset; * in disti-
pando & evertendo potentes, & eripiendo
inermes à periculo gladii in *c* educendo fontes
aquarum è saxis adamantinis & in dando illis
Magna de cœlo & Coturnices proesca; Hæc
nupera illius benignitas hos obstrinxit ad illi
auscultandum.

a Exod. 14.

21.

b Exod. 10.

21.

16. c. 14. 20.

* v. 24. 25.

&c.

c Num. 20.

11.

Ps. 114. 15.

d Ex. 16. 13.

15.

Q Which is the second Commandment?

A Thou shalt not make to thy self any graven Image, nor the likeness, &c.

Q Is it not lawful to make a Graven Image?

A It is: otherwise Solomon would not have made those two Cherubims; much less have placed them in the Holy of Holies, over the mercy seat; and these are they (as I take it) which are called the Cherubims of Image work, 2 Chron. 3. 10. Neither would he have made the carved Cherubims, and Palm-trees upon the walls and upon the doors both of the Temple and Oracle; nor the molten Oxen, or graven Lyons, all which he caused to be set in the house of the Lord.

Q Where's the fault then?

A In making them to thy self, to be thy God, in bowing down to them, and worshipping them. Elsewhere therefore it is said, Ye shall not set up any Image of stone in your Land, TO BOW DOWN UNTO IT, and the curse is laid upon those that worship carved or molten Images, not upon those that make them; unless they make them for that or the like use.

Q Why so?

A Because this is Gods honor, and he will not part with it to any other. Thou shalt worship the Lord thy God, and HIM ONLY SHALT THOU SERVE. So the Law, so the Gospel. As then they offend that give Gods worship to Idols; so do they sin against his Commandments, that do not bow down to God, and worship him. As the former are Idolaters, the latter are little better than Atheists; for in their works, in their Church-duties, they deny him to be their God.

Q Hath not God himself given a reason for this?

A He hath in the very next words, For I the Lord

Q. Quodnam est Mandatum secundum? vbi L. 10. I

R. Non facies tibi sculprile, aut imaginem ullam &c. vbi L. 10. I

Q. Annon est licitum sculprile facere? vbi L. 10. I

R. Imo licitum est. a Alioquin Solomon non fecisset duos istos Cherubinos, multo minus hos b disposuisset intra Sanctum sanctorum c super operculum propitiatorii: & hi sunt, qui prout arbitror, vocantur duo Cherubini opere sculprili facti, 2 Chron. 3. 10. Neque fecisset d Cherubinos incisos, aut palmas super parietes aut super fores tam templi, quam oraculi, neque e f boves fusos, neque g leones sculpres, h quos omnes in domo Domini disposuit.

Q. Ubi ergo peccatum est? vbi L. 10. I

R. In faciendo tibi sculprile, aut fusile pro Deo, tuo; ea adorando, aut colendo. Alibi ergo dictum est, i Statuam lapideam tibi non eriges ut huic te incurves: & k anathema his indictum est, qui incurvant se coram imaginibus; sive sculpris sive cælatis: non autem facientibus, nisi huic aut simili usui ab iis parantur.

Q. Quid ita? vbi L. 10. I

R. Quoniam Dei gloria hæc est, quam cum altero non participabit. l Dominum Deum tuum adorabis & huic soli seruias; sic Lex, sic etiam m Evangelium. Sicut igitur hi peccant, qui Dei honorem idolis exhibent: sic etiam contra mandatum Dei peccant illi, qui Deo se non incurvant neque illum colunt. Illi sunt Idololatæ, hi paulo minus quam Athei. n Factis enim, i. e. cultu divino negant illum esse Deum.

Q. An non huius mandati ratio reddita est ab ipso Deo?

R. Imo proximis verbis. Ego enim Deus tuus,

Lord thy God, am a jealous God. *And the condition of jealousy is, that as it cannot endure to have that which is our due given to another, neither can we digest to have it denied to our selves. For it is all one to me, to have that which is mine denied me, or given to another.*

Q. What follows upon this ?

A. That God is equally angry with them, that do not bow down to him, and with those, that bow down to Idols; he counts them equally haters of himself, and will equally Visit the sins of the Fathers upon the children unto the third and fourth generation, of them that sin against him either way.

Q. But how doth he esteem of them, that detest Idolatry; and give him his due worship, that bow down to him and worship him ?

A. He reckons them among his lovers and friends, they love me, saith he and keep my Commandments: And as they love him, so doth he love them; for in them he will shew mercy unto thousands of their generation. And surely this is reason sufficient to move every Christian to worship and fall down, and kneel before the Lord our God.

Q. Which is the third Commandment ?

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Q. What is the meaning of this Commandment ?

A. That we do not rashly, and upon slight occasions take his Name or word into our mouths; much less prophane or blaspheme it, That we swear not rashly, or vainly, or falsely.

Q. Is it lawful to swear at all ?

A. It

Deus sum zelotes. Ea autem est natura zelotypiae, quod nec volumus id quod nobis debitum est, à nobis alienari, neque id facile patimur nobis denegari. Idem enim est, siue meum mihi denegetur aut detur alteri.

Q. Quid inde sequitur?

R. Nimirum Deum æqualiter illos stomachari, qui illum non adorant, ac illos qui coram idolis se incurvant; utrosque ex æquo habet pro osoribus sui, æqualiterque visitabit patrum iniquitates in tertiam & quartam generationem eorum, qui hoc vel illo modo peccant.

Q. Sed quo in honore apud eum sunt, qui idololatriam abominantur, & ei reddunt cultum debitum; qui incurvant se coram illo, ac illum adorant.

R. Inter familiares & amicos eos numerat. Me amant, inquit, & mandata mea servant. Et sicut illum hi amant, ita ille hos redamat. Nam in hos exercebit benignitatem in millia. Et hoc videtur argumentum sufficiens ad instigandum Christianos ut adorent, & procumbant, & genua flectant coram Domino Deo nostro.

a Psal. 55.6.

Q. Quodnam est mandatum tertium?

R. Non assumes nomen Domini Dei tui in Vanum; non enim impunè feret, qui nomen illius in vanum assumpserit.

Q. Quid sibi vult hoc mandatum?

R. Quod b non temerarie aut leviter nomen aut illius verbum usurpemus multo minus polluamus, aut violemus. Quod non juremur temerè, vanè, falso.

b Levit. 19. 12.

Non jurabis per nomen meum falso, neque nomen Domini praefanabis.

Q. Num licitum est jurare ulla de causa?

E 4

R. Licet.

A. It is; otherwise the Psalmist would never have said, that All they that swear by God shall be commended. Indeed some Controversies cannot well be ended without an oath. But it must be taken in justice and judgment, and truth: that is, as is confessed on all hands, we may swear only to do such things as are lawful and honest; and make oath of such things only, as are certainly known unto us.

Q. Is it not good to swear, but upon just and necessary occasion?

A. It is not; for our Saviours command is, Swear not at all. But let your Communication be Yea, Yea; Nay, Nay: For whatsoever is more than these, cometh of Evil. Either of evil in thy self, or in others. Of evil in thy self, when thou hast got a naughty custom of swearing; or hast behaved thy self so ill, that no man will believe thee without an oath. Of evil in others, when they are so mistrustful, that they will not believe any man without an oath. Or when by reason of injuries, or controversies between Neighbours, thou art brought upon thy oath.

Q. Who sin against this Commandment?

A. All common and usual swearers, all blasphemers and prophaners of Gods name or word; all perjured persons; all that swear before they are resolved of the point in question; all that swear what they know not, though never so true; all they that enforce, or entice, or occasion any person to swear that, which is contrary to Gods word or honour, or the truth, or what is doubtful unto himself.

Q. What's the reason of this?

A. For the Lord will not hold him guiltless, that taketh his name in vain, Though it be not
so

R. Licet. Aliiter enim Plaltes nunquam dixisset, quod ^a quicumque per Deum jurant, ^a *Latantur.* Revera lites quædam sine juramento dirimi non possunt. Sed ^b *jurandum est in* ^b *justitia, judicio, veritate.* Hoc est (ut omnes pro confesso habent) jurare tantum debemus in licitis & honestis, & de iis quæ nobis planè cognita sunt.

Q. An non licitum est jurare, nisi in justis ac necessariis?

R. Non est. Salvatoris enim mandatum est, ut, ^c *non omnino juremus: sed ut sermo noster sit* ^c *etiam, etiam, non, non; quod enim super hæc* ^c *redundat à malo est; A malo quod de te vel ab aliis ortum habet. A malo de te, cum jurandi malam consuetudinem contraxisti aut tam malè te gessisti, quod nemo tibi injurato credat. A malo ab aliis, quando adeo diffidentes sunt, quod nemini credant nisi jurato. Aut quando propter injustitiam & lites inter proximos jurando cogeris testimonium perhibere.* ^c *Math. 5. 34.*

Q. Qui peccant contra hoc mandatum?

R. Omnes frequenter & levi de causa jurantes, omnes blasphematores & profanatores divini nominis, aut Sacræ Scripturæ; omnes perjuri, qui jurant nihil certi habentes de re, quæ in questione versatur; & qui jurant de rebus non notis, etiamsi vera jurent; omnes qui cogunt, suadent aut occasionem præbent cuiquam jurandi illud, quod aut Dei verbo contrarium, aut illius gloriæ, aut veritatati; aut quod sibi metipsum incertum est.

Q. Quæ hujus ratio?

R. Quia Deus illum non habebit insonsem qui nomen ejus in vanum assumpserit. Etiam si crimen

so great a sin as Idolatry, or as the contempt or neglect of Gods worship; though he threaten not to punish them in so deep a measure yet he will not hold them guiltless; he will punish them according to the measure of their sin, though not so severely as unto the third and fourth generation.

Q. Which is the fourth Commandment?

A. Remember; that thou keep holy the Sabbath day. Six dayes shalt thou labour, &c.

Q. This precept begins not like the rest. What conceive you to be the reason of this?

A. It begins with a Memento, for these reasons.

I. Because it is not moral and perpetual, as the rest are. *II.* Because it was but now newly given. *III.* Because the Jews were a people much given to the world, much set upon their profit; and so they might make a gain, they spared neither man nor beast.

Q. Was not this precept observed before this time?

A. Truly no; We read indeed, that on the seventh day God ended his work, and rested on the seventh day from all his work which he had made. And that God blessed the seventh day, and sanctified it, because that in it he had rested from all his work. But we find not any command given to man for keeping the seventh day; or that any of those good men before Moses kept it holy. Neither is any mention at all made of the Sabbath, from Gen. 2. to Exod. 16.

Q. What meet you with there?

A. There I find, that when God had delivered the Children of Israel out of the hand of Pharaoh, and all his host, when he had brought them through the red Sea into the wilderness, when he had fed them

crimen non sit ejusdem gravitatis cum idololatris, contemptu, aut neglectu cultus divini, etiamsi Deus non denuntiet illis tam grave supplicium, non tamen habebit eos insontes. Hos castigabit pro meritis; quanquam non tam acriter, ut penam extendat ad tertiam aut quartam generationem.

Q. Quod est mandatum quartum?

R. Memento ut diem Sabbati sanctifices. Sex diebus operaberis, &c.

Q. Hoc mandatum exordium non habet, ut alia: Quam ob causam arbitrare?

R. Incipit à monitu propter sequentes rationes. Primum, quia non videtur morale ac perpetuum, sicut cætera. 2. Quia jam nunc recentè traditum erat. 3. Quia Natio Judæorum populus erat valdè mundo addictus, multum lucro deditus, & modò rem augerent, neque homini neque jumento parcere solebant.

Q. An mandatum hoc olim observatum non erat?

R. Non; Legimus quidem: a Deum opus suum perfecisse die septimo, & quod die septimo quievit ab universo opere quod creaverat; Et quod b Deus benedixit diei septimo & sanctificavit ipsum, b Gen. 2. 2. b Id. v. 3. quia in eo quieverat ab omni opere suo. Non autem legimus homini præceptum esse, ut diem observaret septimum, aut quod aliquis virorum sanctorum ante Moysen illud sanctificarat; Neque mentio ulla facta est Sabbathi à Geneleos secundo, ad decimum sextum caput Exodi.

Q. Quid illic scriptum est?

R. Scriptum invenio, quod cum Deus liberaverat Populum Israeliticum è manu Pharaonis & illius exercitus, & eos deduxerat per mare rubrum in eremum; Cum Manna & coturni-

them with Manna and Quails from Heaven; that he ceased to rain down this heavenly food on the seventh day, that the people might take notice of the Sabbath. There indeed the Lord commanded, that no man go out of his place on the seventh day. And the people accordingly rested on the seventh day: but it was only from gathering Manna and Quails, for ought can be thence collected.

Q. is this all?

A. Yes. For though God intimated unto them several wayes, that he had made this a day of rest, yet he commands it not to be kept holy, or to be set apart for his service, till Exod. 20.

Q. What reason is there for this rest?

A. 1. That they might have a day to meditate upon the Creation, and so to be put in mind of their Creator. 2. That they might learn to be holy as God is holy, by making the seventh day an holy day to serve the Lord in. 3. That they may learn of God to be merciful, and to give their servants rest, as he had given them rest from their bondage. For so saith the Lord, Deut. 5. 14. That thy man-servant, and thy maid servant may rest as well as thou. Where he adds a second memento to this Commandment: And REMEMBER, saith he, that thou wast a servant in the Land of Ægypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: THEREFORE the Lord thy God commanded thee to keep the Sabbath day. So the same God, that created the world, brought them out of Ægypt.

Q. Lo we keep the same day holy?

A. No, we keep the first day of the week holy: that day, whereon Christ arose from the dead.

Q. Did

cēs de coelo in escam dederat; ^a die septimo ^a Exod. 16.
cessavit hunc coelestem cibum depluere, ^b quod ^b 27.
de Sabbato populum moneret. Ibi quidem ^b Ib. v. 26.
Deus praecepit, ^c ne quis exiret de loco suo die ^c Ib. v. 29.
septimo. ^d Sic ^d Ib. v. 30.
Populus quiescebat die septimo.
At, quantum exinde colligi potest, quiescebant
tantum in collectione Mannæ & Coturni-
cum.

Q. Num hæc est tota veritas?

R. Etiam. Nam etiam si Deus illis multifa-
riam indicasset, ^b quod hunc in diem quietis
creasset nullibi tamen iussit eum sanctifi-
candum, aut in sui cultum edicandum, donec
perventum est ad Exodi. Capitulo.

Q. Quæ ratio hujus quietis?

R. Primò ut hoc die Creationem meditarentur,
& Creatorem suum commemorarent. 2. Ut
discant esse sancti, prout Deus Sanctus est, ob-
servando diem septimum cultui divino sacrum.
3. Ut à Deo discant esse misericordes, eandem-
que otii libertatem servis concedere, quam &
hi adepti sunt per liberationem à servitute. Sic
enim dicit Dominus Deut. 5. 14. *Ut quiescat*
servus tuus & ancilla tua sicut & tu. Ubi se-
cundum Memento huic præcepto addit. ^e Deus 5. 15.
Et memineris, inquit ille, te servum fuisse in terra
Ægypti, & Dominum Deum tuum eduxisse te inde
manu forti & brachio extenso, idcirco tibi præ-
cepit Jehova Deus tuus ut observes diem Sabbathi.
Sic idem Deus qui creavit mundum, illos eduxit
de terra Ægypti.

Q. Num eundem ipsum diem sanctificamus nos?

R. Non, sed primum hebdomadis diem sa-
crum habemus, diem, in quo Christus à mor-
tuis resurrexit.

Q. Num

Q. Did Christ arise from the grave on the first day of the week?

A. Scripture manifests it. For we read that when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalen. *S. Mark 16. 9.*

Q. Is this agreeable to Gods command?

A. Though it be not agreeable to the letter, it fails not of the meaning. Though we keep not the seventh day, we keep one of the seven, which imitates Gods rest after our six dayes labour. And an hard matter it is to Prove, that God gave over sending *Manna* upon the seventh day of the week: and yet that day the people rested.

Q. From that time, when God commanded the seventh day, is it lawful for man to alter the day?

A. A less blessing gives way to the greater, Creation to Redemption. Besides, we know, that shadows and figures were to vanish, when Christ came. But the Sabbath was a shadow. *Col. 2, 16, 17.* it was therefore to vanish, when our Saviour had actually accomplished what was prefigured by the Sabbath. The Apostles therefore after our Saviours Resurrection, made the first day of the week the day of rest; as appears *S. Joh. 20. 16. 1 Cor. 16. 2. Apoc. 1. 10.*

Q. Did the Apostles command us to keep this day?

A. No; but we according to Saint Pauls rule imitate the Apostles; knowing, that they were guided by the Spirit of God. The Apostles began to keep this day, the first day of the week: and the Church of God hath done so ever since. The practice of the Apostles is a sufficient warrant.

Q. Is

Q. Num Christus, è Sepulchro surrexit primo hebdomadis die?

R. Clare docet Scriptura. Legimus enim, cum Jesus resurrexisset manè primo die hebdomadis, apparuit primum Maria Magdalena, Marc. 16. 9.

Q. Num hoc videtur congruum mandato divino?

R. Etiamfi non ita sonet ad literam, sensu tamen absque non est. Etiamfi non observamus diem istum septimum, unum tamen de septem observamus: quod imitatur divinam quietem post opus suum hexameron. Nam facile probari potest Deum cessasse die hebdomadis septimo ab immittendo Manna, quanquam isto die quieverunt Populus.

Q. Ab eo tempore, quo Deus diem septimum constituit, num homini licitum est alium substituere?

R. Beneficium minus majori cedere debet, Creatio Redemptioni. Præterea hoc novimus, formas & figuras evanidas fore adveniente Christo. Sabbathum autem umbra erat, Colos. 2. 16, 17. Ergo evanescere debuit, cum Salvator noster actu perfecisset quod per Sabbathum præfigurabatur. Apostoli itaque post Salvatoris nostri resurrectionem primum diem hebdomadis substituerunt pro die quietis, ut liquet ex Joh. 20. 26. 1 Cor. 16. 2. Apocalyp. 1. 10.

Q. Apostoli ne mandârunt hunc diem observare?

R. Non; Sed nos secundum regulam Sancti Pauli, Apostolos imitamur, pro comperto habentes illos a Spiritu Sancto instructos esse. Apostoli diem hunc inceperunt observare, nimirum primum hebdomadis diem, & Ecclesia Dei hætenus eundem observavit. Apostolorum autem praxis sufficiens videtur autoritas ad hunc diem stabiliendum.

Q. An

Q. Is it lawful to do no manner of work on this day?

A. Not the works of our trade or vocation, to make a gain thereby. But upon that day we may do works of necessity, and works of charity.

Q. How prove you this?

A. By our Saviours Doctrine and Practice.
1. By his doctrine; for he justified by Scripture, that it was lawful for his Disciples on the Sabbath day, to gather ears of Corn, and eat them. And that it is as lawful for us, to pull our ox or ass out of a ditch on the Sabbath day, This for works of necessity. And for works of charity, or mercy, he justifies them by his own practice. On the Sabbath day he healed the withered hand; as also the man sick of the Palsey. On this day he opened the eyes of the blind. And not only so, but he gives us direction for the future, assuring us that The Sabbath was made for man, and not man for the Sabbath.

Q. Which is the fifth Commandment?

A. Honour thy Father and Mother, &c.

Q. Who are meant by Father and Mother?

A. I. Our natural parents. II. The King and his Ministers: that is, all such as are placed in authority by the King. III. All my governours, teachers, spiritual Pastors and Masters. And in the last place, all my betters.

Q. Of natural parents there is no question; but is the King my Father?

A. The Kings style hath ever been the Father of his Country; to put us in mind of our filial duty, and him of the Fatherly and tender affection he ought to bear to his Subjects. And are not Kings and Queens called, the nursing Fathers and nursing Mothers of the Church? To signifie to us, who are the

Q. An non licitum est opus aliquod facere in hoc die 2^{mo} Sabbathi?

R. Non licet versari circa artis aut vitæ negotia, ut per hæc lucrum indipiscamur. In eo tamen die necessaria, aut charitatis opera peragere licitum est.

Q. Quomodo hoc constat?

R. A Salvatoris nostri tum doctrinâ tum praxi. 1. Ab illius doctrinâ: nam è scripturis asseruit, quod a licitum esset discipulis suis Sabbatho spicas vellere & edere, & quod æque licitum esset b extrahere bovem aut asinum nostrum puteo die Sabbathi. Hoc pro operibus necessariis: Jam autem quoad opera charitatis aut misericordiarum, ea justificat per praxin propriam. c Die Sabbathi restituit manum aridam, etiam d paralyticum; e hoc die aperuit oculos cæci: neque hoc tantum, sed de futuro nos instruit, asserendo f sabbathum factum esse propter hominem, non autem hominem propter Sabbathum.

Q. Quod est mandatum quintum?

R. Honora patrem & matrem tuam, &c.

Q. Qui sunt intelligendi per Patrem & Matrem?

R. Primum Genitores nostri naturales. 2. Rex cum ministris suis i. e. quos rex autoritate communivit. 3. Omnes qui in me imperium habent, institutores, pastores spirituales & magistri; & ultimo omnes majores mei.

Q. De genitoribus dubium nullum. Sed an Rex etiam pater meus est?

R. Inter titulos Regios semper inseritur, quod sit g Pater patriæ: ut nos simus memores officii nostri filialis, & ille amoris paterni & charitatis erga suos subditos. An non h Reges & Reginae dicuntur nutritii & nutrices Ecclesiæ? Ut nobis innotescat, qui sunt filii Be-

the Sons of the Church, what they are to us, and how we ought to behave our selves towards them.

Q How ought we to honour the King?

A. As Gods Substitute and immediate Vicegerent: for on the Lords throne he sits, to be King for the Lord thy God. So then hee next to God, and less then God only.

Q Wherein doth this honour consist?

A. In fearing to displease him; in obeying him; in reverencing and loving him; in giving him what ever is due to him by the Law of nature, the Law of God, and the Law of the Land.

Q How far forth must we obey the King?

A. So far forth, as he commands nothing that is contrary to the Law of nature, or the Law of God.

Q May the King command; what is evil?

A. He ought not. If he do, we must obey God, and not man. But though he may not command us to do that, which in it self is evil, or unlawful, yet he may prohibit some things, that in themselves are lawfull and honest, though they seem necessary for the preservation of a common-wealth. And this prohibition we are to obey.

Q How prove you this?

A. Jonadab commanded the Rechabites his sons, that neither they, nor their children should 1. drink wine for ever. And that they should neither, 2. build house, nor 3. sow seed, nor 4. plant vineyard, nor 5. have any. We know that in themselves all these things are lawfull and honest; and yet they obeyed the voice of their Father Jonadab, in forbearing these. And God commends them and rewards them for it: for his promise to them is this, Because ye have obeyed the commandment of Jonadab your Father, and keep all his

electus, & quid hi ad nos, & quomodo nos gerere debemus erga illos.

Q. Quomodo Rex a nobis honorandus?

R. Tanquam a Deo ordinatus, ac immediatus illius vicem gerens. *2 Collocavit enim illum in solio suo Regem pro Domino Deo tuo. Proximus itaque Deo est, & solo Deo minor.* *2 Chro. 9. 8.*

Q. In quibus rebus honor iste videtur consistere?

R. In bmetuendo ne ipsi displiceamus, c in obsequendo, venerando, & illum amore prosequendo; omniaque ipsi solvendo, quacunq; ei jure naturæ, jure divino aut municipali debentur. *b Prov. 20. 2. &c. 24. 21. c 1 Pet. 2. 15. Rom. 13. 5. 6.*

Q. Quousque obedire Principi tenemur?

R. Eoulque quod ne quid præcipiat adversus legem naturæ, aut verbum Dei.

Q. Num Regi licitum est, imperare illicita?

R. Non est licitum. Sed si imperet; d obedi- *d Act. 5. 29.* dire oportet Deo potius quam hominibus. Tametsi verò Rex mandare non debet id quod in se malum aut illicitum est, quorundam tamen usum interdiceret potest; quæ in se licita & honesta sunt, etiam si ad Reipublicæ salutem videantur necessaria. Hanc autem interdictionem tenemur observare.

Q. Quo modo hoc probas?

R. c *Jonadab* interdixit *Recabæis* filiis suis *e Jer. 36. 6,* 1. Ne ipsi aut illorum filii vinum biberent un- 7. quam, 2. Nec domum edificarent, nec 3. semen sererent, nec 4. vineam plantarent, nec 5. sibi haberent. Notum est hæc omnia sua natura & licita esse & honesta. Hi tamen auscultabant voci *Jonadab* patris sui, ab iis omnibus abstinendo, quæ ipsis prohibuit. Quapropter Deus non tantum laudat, sed eos remuneratur, promissi tenem iis, *g Ed quod auscultastis præcepto g ibid. v. 7*

his precepts, and done according to all that he hath commanded you, *Jonadab the Son of Rechab* shall not want a man to stand before me for ever. And the King hath an higher power over us, than our Parents have.

Q. Are you sure of this?

A. This is learned by daily experience. If my Father command me one way, and the Kings Officer another, I must obey the Kings Officer, and not my Father. The reason is, because as I am subject to my Father, so is my Father subject to the King. The King therefore may punish my Father for his countermand, and me for obeying it. Indeed my Father is but the Father of a Family, but the King is the father of all his Countrey; that is, of all the Families in his Dominions: He hath therefore Power both over me and my Father. Besides, the King hath the Power, of the Sword, of life and death: Which a Father hath not. For if my Father kill me, the King ought to question him, and to execute justice upon him for this wicked Fact.

Q. May no man controul, or forbid, what the King commands?

A. Surely no: for the King is supreme, the highest power under God. All other Civil powers are to be obeyed so far forth, as they are sent by the King, as they have Authority from him, and no farther. To be otherwise taught, is but to be trained up to Rebellion. For the King is not only the Fountain of Honour, but the Fountain of all Civil power, within his own Dominions; as the Apostles justify, *Rom. 13. 1. 1 Pet. 2. 14.*

Q. But suppose the King command that which is utterly unlawful, and contrary to Gods word, may we disobey?

A. Disobey

Jonadab patris vestri, & observastis omnia ejus
mandata, & facitis omnino prout ille vobis præcepit.
Jonadab filio Recabi non deerit vir, qui coram me
fuerit omnibus temporibus. Regis autem super nos
potior est quam parentum autoritas.

Q. Num hoc certum est?

R. Hoc quotidiana nos docet experientia.
Nam si patris imperium hæc me cogat, rex
autem illac, regi potius obediendum, quam
patri. Ratio evidens est; sicut enim ego
Patri, sic Pater Regi subditus est; forsitan etiam
ego & pater à Rege plectemur; ille quia con-
traivit Regis mandato, ego quod patri potius
quam Regi auscultavi. Pater meus, tantum
paterfamilias est, Rex autem Pater patriæ,
i. e. omnium sub illius ditione familiarum;
exercet itaque dominium supra me & patrem
meum. Porro Rex a gladii jus habet, vitæ & Rom. 13.
necisque; Pater meus non ita. Nam si me 4.
pater occidat, Princeps tenetur ad inquirendum
de eo, & etiam ad ulciscendum tam indignum
facinus.

Q. Neminem ne oportet Principem redarguere,
aut illius mandatis adversari?

R. Reverſa non, b. Rex enim supremus est, ipsi b. 1. Pet. 2.
Deo proximus. Reliquæ humanæ ordinationes 13.
eatenus obtemperandæ, quatenus ab illo suam ib. v. 14.
derivant autoritatem, nec ulterius. Qui aliter
instructus, ad seditionem moliendam eruditus
est. Rex enim non solum honoris fons, verum
etiam potestatis civilis omnis intra suos princi-
patus est. Prout docent Apostoli. Rom. 13. I.
1. Pet. 2. 14.

Q. Quod si Rex mandaverit, quod penitus illi-
citurum est & Dei verbo contrarium, num resistere
oportet?

A. Disobey him we may, to obey God. That is; we must prefer Gods command, before the Kings. And this cannot justly be called disobedience, but obedience; since we obey the higher powers, namely God, from whom he hath this power.

Q. And may we resist in this, or such like cases?

A. We may not; since that God, who hath charged obedience upon us, hath forbidden resistance upon pain of damnation.

Q. What is to be done in these straits?

A. When we may not submit to the command enjoined, we must submit to the penalty inflicted. Thus did the Apostles of Christ; and thus must we.

Q. What if the King be a Tyrant, or persecutor of the Orthodox Faith?

A. Yet we must submit, as is prescribed. After this manner the Apostles and their Scholars; submitted to Nero, Domitian, Julian, &c.

Q. What is due to the King by the Law of God?

A. Subjection, Reverence, Tribute, Custome, Fear and Honour. And no human Law can take these, or any of these from him, since the divine Law is the Supreme Law; and every Law is void, as soon as made, that is contrary to this Law. And hence it is, that we are commanded to obey Princes for the Lords sake, for Conscience sake, and upon pain of Damnation.

Q. Why is God so careful of Kings?

A. 1. Because they are his Substitutes, and represent his Majesty. 2. Because they are Gods Anointed. 3. Because in disposing Favours, and dispensing Justice, they cannot but draw much envy upon themselves. 4. Because the King is worth
ten

R. Iusta ipsius detrectare fas est, ut Deo præstamus obsequium. Hoc est, mandata Dei, Regi mandatis antepondere debemus, neque inobedientia iuste hoc dici debet, sed obedientia. Cum subditi a sumis potestatibus supereminentibus, a Rom. 13. viz. Deo, à quo potestas regali derivatur. 1.

Q. At in his aut similibus obistere debemus?

R. Nullo modo; quia idem Deus, qui nobis præcepit obedientiam, & resistentiam prohibuit sub pænâ condemnationis. b ib. v. 2. Non resistis quod sub-

Q. Quid faciendum est hisce in angustiis?

R. Quando non possumus legibus latis submittere, pænâ illatam patienter subire debemus. Sic Christi Apostoli, sic etiam nos. Aug. de vera Relig. c. 35.

Q. Quid si Rex sit Tyrannus, aut persecutor fidei Orthodoxæ?

R. Illi tamen parendum est, ut præscriptum est; Hunc in modum Apostoli, & eorum discipuli submiserunt se Neroni, Domitiano, Juliano, &c. c Magistra-ribus ex ani-mo deferen-dum est bo-nor, etiam tyrannis. Beza in Act. 23. d Ro. 13. r. e Ib. v. 6. 7. f Prov. 24. 21. g 1 Pet. 2. 15.

Q. Lege divina quid Regi debitum?

R. 1. Subjectio, reverentia, & tributum, ve-stigal, f timor, g honor. Neque lex ulla hu-mana hæc aut ex his unum ipsi subtrahere potest. Quoniam lex divina, lex suprema; & lex omnis, quam primum lata est, si huic repugnet, omnino nulla est. Hinc est quod renemur Principibus obedire propter h Domi-num, propter i conscientiam, & sub k pænâ con-demnationis. h 1 Pet. 2. 13. i Ro. 13. 5. k Ib. v. 2.

Q. Quare Deus videtur tam sollicitus de Regibus?

R. 1. Quia à l Deo ordinati sunt, & illius imaginem gerunt 2. m quia Christi sunt Domini. 3. quia n in conferendis honoribus & iustitiâ distribuendâ non possunt non sibi multorum in-vidiam comparare. 4. Quia Rex o potior est decem 12 Chr. 9. 8. m Thren. 4. 20. n 1 Pet. 2. 14. o 2 Sam. 18. 3.

ten thousand of the best of us. And yet when the people spake this of David, there were brave men among them, viz. Ittai the Gittite, and Joab and Abishai, Davids own Sisters sons; men of great birth and power, eminent for vertue, and the chief Commanders of his host.

Q How ought we to honor our parents?

A. By loving, reverencing, and succouring them in their necessities; since under God they are the Authors of our being, and breeding, and preservation; not because we have need of them, but because they are our Parents. Honor THY FATHER, not because he is great, or rich, but because he is thine. Thus Solomon, though a mighty Monarch, 1. rose up to meet Bathsheba his Mother, and 2. bowed himself unto her, and 3. caused a seat to be set for her, and 4. placed her on his right hand. *S.* Pauls advice therefore is, that we learn to shew piety at home, and to requite our Parents, and his charge is, that Children obey their Parents in all things. And reason good, for these duties are well pleasing unto the Lord.

Q How ought we to honour our Masters?

A. By obeying them in all things; not with eye-service, as men-pleasers, but in singleness of heart, fearing God.

Q The Scriptures are very mindful of the duty of Children and Servants, but are they silent of Parents and Masters?

A. They are not. Of Parents and Masters in general they say thus; He that provides not for his own is worse than an Infidel. And in particular to each of them thus: Ye Fathers, provoke not your Children to wrath; but bring them up in the nurture and admonition of the Lord. Ye Masters, give unto

decem milia subditorum suorum, etiam optimorum.
Erant tamen, cum hoc de Davide dictum est,
in populo multi viri inclyti, viz. a Ithaius
Ginhaus, b Joab & Abiscain filii sororis
Davidis, viri optimè nati, dynastæ, virtutibus
clari, & primarii ordinis inter milites.

a Ib. v. 2.
b 1 Chro. 2.
16.
2 Sam. 18.
2.

Q. Quomodo Parentes honorandi?

R. Amando, reverendo, ac illorum necessi-
tatis suppetiis ferendo. Quia Deus per hos
nobis largitur vitam, victum, & vitæ conser-
vationem. Non quia nobis sunt usui, sed quia
parentes nostri sunt. Honora patrem, non quod
nobilitate pollet aut opibus, sed quod tuus est.
Sic c Solomon etiam si Monarcha invictissimus,
1. affurrexit ut obviam iret Bathsheba matri suæ,
2. incurvavit se coram eâ, 2. Solium ei apponi
jussit, 4. collocavit eam ad dexteram suam. Con-
siliū itaque Divi Pauli hoc est, d ut disci-
mus prius in propriam domum pietatem exercere
& vicem rependere parentibus; & illius manda-
tum hoc est, e Filii, auscultate parentibus in omni-
bus. Ratio est quod f hoc Domino complacitum
est.

c Reg. 2.
19.
d 1 Tim 5.
e Col. 3. 20.
f Ib. &
1 Tim 5. 4.

Q. Quomodo Domini nostri sunt honorandi?

R. g Auscultando eis in omnibus, non obsequiis
ad oculum exhibitis, ut qui hominibus placere
student, sed cum simplicitate cordis, timentes deum.

g Col. 3. 22.

Q. Scripturæ videntur admodum memores officii
filiorum ac servorum. Num vero silent de officiis
Parentum ac Dominorum?

R. Non. De parentibus & dominis ita lo-
quuntur Communiter, quod h si quis suis non
providet, infideli est deterior. Separatim, autem
de utrisque sic, i Vos patres ne provocate liberos
vestros ad iram, sed nutrite eos in disciplinâ & ad-
monitione Domini. k Vos domini, ius & æquum
servis

h 1 Tim. 5. 8.
i Eph. 6. 4.
k Col. 4. 1.

unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

Q. What saith the Scripture concerning *spiritual Pastors and Masters*?

A. It calls them the Salt of the earth, the light of the world; the Angels of God; the Ministers of Christ, and Stewards of the mysteries of God; Fathers in Christ, and Labourers together with God. And the people are Gods husbandry, whereon they are to spend their labour.

Q. What requital are we to make them for these their pains?

A. Let him that is taught in the word, minister unto him that teacheth, in all good things. **FOR AS THEY THAT WAIT UPON THE ALTAR, are partakers with the Altar; EVEN SO HATH THE LORD also ORDAINED,** that they which preach the Gospel, should live of the Gospel. Besides St. Paul commands us to Remember our guides, who have spoken unto us the word of God, whose faith he enjoyns us to follow: as also to Obey them, and submit our selves unto them, for they watch for our souls. And again; Let those Presbyters, or Elders, that rule well, be counted worthy of double honor; especially they who labour in the word and doctrine.

Q. What saith the Scripture generally of our betters?

A. We must reverence them, and rise up to the hoary headed, We must intreat the elder men as Fathers, the elder women as Mothers; and Honour Widows, that are widows indeed. We have Moses for an example, who did obedience to Iethro his wives Father,

Q. How

servi prestare, ut qui sciatis vos quoque habere Dominum in calce.

Q. Quid præcipit Scriptura de pastoribus spiritualibus & magistris?

R. Hos vocat a sal terra, mundi lumen, Angelos Dei, Christi ministros, mysteriorum Dei dispensatores, c paves in Christo, d Dei administratores. Populum autem, Dei agriculturam, cui hi laborem suum impendere debent.

a Mat. 5.
b Ib. v. 14.
c Mal. 2. 7.
d 1 Cor. 4. 1.
Ib. v. 15.
1 Cor. 3. 9.

Q. Quid illis retribuendum pro tantis laboribus?

R. e Communiceet ille qui instituitur in sermone, cum illo qui illum instituit, omnia bona. Nam ut f hi qui altari assident, cum altari participant: ita constituit Dominus ut qui evangelium annuntiant, ex evangelio vivant. Præterea Sanctus Paulus nos jubet h memores esse ductorum nostrorum, qui loquuti sunt nobis Dei sermonem quorum fidem imitari debemus; i & etiam ut hi obediamus & obsecundemus, quoniam excubias agunt pro animabus nostris. Iterumque k Presbyteri illi aut seniores qui bene præsunt, duplici honore digni habentur, præsertim hi qui laborant in sermone ac doctrinâ.

e Gal. 6. 6.
f 1. Cor. 9. 13.
g Heb. 13. 7.
h Ib. v. 17.
i 1 Tim. 5. 17.

Q. Quid dicit Scriptura generatim de majoribus nostris?

R. Illi os oportet revereri, & coram capite cano assurgere. m Seniores decet honorari tanquam patres, mulieres autem natu grandiores, tanquam matres; n Honorare viduas qua verè vidue sunt. Exemplum habemus in Moyse, p qui coram Jetho socero suo incurvavit se.

k Levit. 19. 32.
l 1 Tim. 5. 1, 2.
m Ib. v. 3.
n Ex. 18. 7.

Q. Qui

Q. How comes it to pass, that *Father* and *Mother* are named, but not the *King*, nor any of the rest?

A. Because in the *Father* and *Mother* there is
 1. Age 2. Place, and 3. wisdom to instruct, and
 4. Power to command and controul. In them God
 at first settled all that power, which since is derived
 from them to our Governours, according to their
 several places and degrees.

Q. Which is the sixth Commandment?

A. Thou shalt do no murder. Wherein not
 only actual murder, but the resolution or desire to do
 it, is condemned. Yea all causeless and unbridled
 anger is forbidden: for our Saviour saith, that
 Whosoever is angry with his brother without
 cause, shall be in danger of judgment. And so
 S. John, whosoever hateth his brother is a Mur-
 derer. The unjust judge also is in the same Predi-
 cament; for cursed is he that takes a reward, or
 bribe, to slay an innocent person.

Q. The seventh Commandment?

A. Thou shalt not commit adultery.
 In which words not only the act, but all inordinate
 affections and desires, or anything tending thereto,
 is forbidden. For S. Paul forbids Chambering
 and wantonness. And our Saviour professeth,
 that whosoever looketh on a woman to lust
 after her, hath committed adultery with her
 already in his heart.

Q. The eighth Commandment?

A. Thou shalt not steal. Wherein not only
 theft, but oppression, extortion, and couzenage
 are forbidden. And to this commandment, I con-
 ceive belongs that curse, Deut. 27. 17. Cursed
 is he that removeth away the mark of his
 neighbours lands, either by Meer-stones,

Evi-

Q. Qui sit quod patres & matres nominantur, non autem Rex aut alius quisquam?

R. Quoniam in Patre & Matre est 1. ætas 2. honor, 3. scientia ad docendum, ac 4. jus imperii & inspectionis. In his primariis Deus fundavit, eam omnem potestatem, quæ post delata est ad gubernatores nostros, ordine vel gradu distinctos.

Q. Quod est mandatum sextum?

R. Non occides, quo non solum homicidium actuale, sed propositum aut animi propensitas ad illud patrandum condemnatur. Imo omnis temeraria aut effrenata ira interdicta est.

a Quicumque inquit Salvator noster, irascitur fratri suo temere reus est iudicis. Et Sanctus Johannes, b Quicumque fratrem suum oderis, homicida est. Judex etiam iniquus eodem versatur in periculo. Quoniam c Maledictus est qui pretium accipit, aut munus ad innocuum eade percutiendum. d Matth. 5. 22.
b 1 Joh. 3. 15.
c Deut. 27. 25.

Q. Mandatum septimum?

R. Non Machabere. Quibus verbis non solum factum, sed & omnes affectus inordinati & illicitæ concupiscentiæ, aut horum illecebræ damnantur. Interdixit enim Sanctus Paulus d cubilibus & lasciviis. Et Salvator noster affirmat, quod e quicumque aspexerit mulierem, ut eam concupiscat jam adulteravit eam in corde suo. d Rom. 13. 13.
e Matth. 5. 28.

Q. Mandatum octavum?

R. Non furtum facies. Quo præcepto non tantum ipsum furtum, sed omnis f oppressio, g extortio, h fraudulencia interduntur. Ad hoc etiam præceptum videtur illud maledictum pertinere, Deut. 27. 17. Maledictus qui removet terminum proximi sui, sive notetur per lapides f Lev. 25. 39, 46.
g 1 Cor. 6. b 1 Thess. 4. 6.

termini

Evidences, Records, or the like; for this is consequence at the least.

Q. The ninth Commandment?

A. Thou shalt not bear false witness against thy neighbour. In judgment we may not, without question. Indeed in our ordinary communication it is dangerous for any man to scandalize, or slander his neighbour. They that do so, shall have no place in the Kingdom of God, 1 Cor. 6. 10. Neither may we lye; since the Lord will destroy him that doth so. To this command belong those two imprecations; Curled is he that letteth in judgment the right of a stranger, of the Fatherless and Widow. And, Curled is he that smureth his neighbour secretly.

Q. Who is my Neighbour?

A. Not only those that are of our Kindred, or such as are near us by acquaintance, or habitation, or Countrey: but even those, that are of another Nation and Religion: as our Saviour manifests in his Parable of the Jew and Samaritan. Luc. 10.

13. &c.

Q. We are now come to the last, tell me that.

A. Thou shalt not covet thy neighbours house, &c. This last takes away all evasion from those, who conceive only actual adultery and actual theft to be sin. For if sin be a breach of Gods Law; then is it sin to covet, or lust after that which is none of mine. Thus this precept teacheth us to resist all evil motions, and to root out all lusts and covetous desires, that so they may never break forth into Rebellion against God, and bring the second death upon us.

Q. Art thou able to keep these Commandments?

A. Of

terminales, testimonia, libellos conscriptos, aut per his familia; hæc enim omnia ad minimum fraudes sunt.

Q. Mandatum nanum est, quod hoc non est?

R. Non dices falsum testimonium contra proximum tuum. In litigiis procul dubio fieri non debet: in colloquiis familiaribus periculosum est cuiquam proximum calumniari, aut huic obloqui. Ejusmodi enim regni Dei hereditatem nequaquam possidebunt.

1 Cor. 6. 10. Neque mentiri debemus; a Mendaces enim Deus perdet. Huc pertinent duæ istæ maledictiones; b Maledictus qui pervertit jus peregrini, pupilli, aut vidua, & c Maledictus qui proximum suum damno cedit.

a Psal. 5. 7.

b Deut. 27.

19.

c Ib. v. 24.

Q. Quis mihi proximus?

R. Non illi solum qui consanguinei sunt, aut proximi familiaritatis frequentia, aut habitatione, aut natione: Sed ii etiam qui alieni a nobis sunt gentis aut religionis. Prout declarat nobis Salvator noster in parabola Judeæ & Samaritani, Luc. 10. 30.

Q. Ad ultimum jam deventum est, illud repetere.

R. Non concupisces domum proximi tui, &c. Hoc ultimum omnem ab iis tollit excusationem, qui opinantur nullum esse homicidium, aut furtum præter id quod actuale est. Nam si peccatum sit legis transgressio; tum peccatum est velle aut concupiscere id quod meum non est. Hoc præceptum itaque nos docet pravis omnibus motibus obstare, omnes libidines, & avaras cupiditates eradicare: ne suadeant perduellis partes contra Deum agere, & nobis mortem secundam inferant.

Q. Num potius est hæc mandata ad amissum observare?

R. Viri-

A. Of my self I am not; but I can do all things in God that strengtheneth me. We are taught therefore at the end of each Commandment, to call upon the Lord by prayer, Lord have mercy upon us, and encline our hearts to keep this Law. And after the last Commandment, Lord have mercy upon us, and write all these thy Laws in our hearts we beseech thee. And I am taught at all times to call for his special grace by diligent prayer, that I may walk in his Commandments.

Q. What prayer dost thou chiefly use?

A. The Lords prayer.

Q. Why is it called so?

A. Because our Lord Jesus Christ made it and commanded his Disciples to make use of it, in these words, When ye pray, say, OUR FATHER, &c. Our Church therefore When, and as often as we pray, in publick, commands to use this prayer. And we do so in the beginning of our first and second Service; that so laying this for a foundation, we may justly proceed to our ensuing requests.

Q. Why so?

A. 1. In obedience to our Saviours injunction. 2. Because it is so absolute a prayer, that it comprehends briefly, all what we may or ought to pray for. 3. Because, it fully perfecteth, whatsoever may be defective in the rest. And 4. It is observed, that Tertullian and S. Austin term it Orationem legitimam, the prayer which Christs own Law hath tyed his Church to use in the same prescript form of words, wherewith he himself did deliver it.

Besides it is called the ordinary, or usual prayer, because it is used in all the Churches of the

R. Viribus meis nil possum, & at per Deum, ^{a Phil. 4. 13.}
 qui me corroborat, omnia valeo. Edocti itaque
 sumus sub finem cujuscunque mandati apud Deum
 precibus contendere, dicentes, Domine miserere
 nostri, & corda nostra ad servandum hoc mandatum
 inclina. Et recitato ultimo, Domine miserere
 nostri, & quæsumus hæc omnes leges tuas cordibus
 nostris inscribas. Instructus etiam sub Barden- <sup>b Catechif-
 mum in Li-
 burg. Angl.</sup>
 tissimis precibus Deum rogare, ut gratia sua specialit
 adjutus, ejus præceptis ambulare valeamus.

Q. Quæ oratione uteris præcipue?

R. Oratione Dominica.

Q. Quare vocatur oratio Dominica?

R. Quia Dominus noster Jesus Christus eam
 composuit, docuitque discipulos suos orare in
 his verbis: & Quando oratis, dicite, Pater noster ^{c Luc. 11. 2.}
 quæ es in calis, &c. Ordinavit itaque Eccle-
 sia nostra, quando & quoties publice Deum
 votis exposcimus, quod hanc præcationem ore-
 mus; & quod facimus in officii primi & secundi <sup>d præmissa
 legitima &
 ordinariâ
 oratione quæ
 fundamento,
 accedentium</sup>
 principio: ut hoc facto fundamento, justâ methodo
 ad reliqua desideria nostra prosequenda perveniamus.

Q. Cur ita?

R. 1. Ut Obedientiam præstemus Sal-
 vatoris nostri mandato. 2. Videtur oratio
 tam perfecta, quod in se breviter comple-
 ctatur ea omnia, pro quibus petere pos-
 sumus aut debemus. 3. & Supplementum est e Hooker
 eorum quæ in cæteris desunt. 4. Observa- <sup>Eccles.
 Pol. vi. 3.
 Sæd. 3. 1b.</sup>
 tam est, quod Tertullianus & Sanctus Au-
 gustinus eam vocent orationem legitimam;
 eandem orationem, quâ Christus lege suâ
 Ecclesiam uti jussit iisdem ipsis, in quibus
 ipse verbis tradidit. Porro vocatur <sup>e Orat. 1. Tirat le
 io ordinaria ac usitata.</sup> quia in omnibus
 sancto-

G

sancto-

the Saints. And our daily prayer, because Christ hath taught us to use it every day, by commanding us to pray for our daily Bread this day: that so praying but for this day, we may be bound to make use of this prayer every day.

Q. Repeat the whole prayer.

A. Our Father which art in Heaven, &c. This prayer consists of a Preface, seven Petitions, and the reason why we beg these things at his hand.

Q. Which call you the Preface?

A. Our Father which art in heaven. Herein we manifest, whom we pray to; viz. to that holy, blessed, and glorious Trinity, the Father the Son and the Holy Ghost. As these three persons are but one God, and one Lord, so they are in respect of us, but one Father. Each person hath an equal interest in our Creation, Preservation, and Regeneration. Hence is it, that as we are created by the Father, the Son, and the Holy Ghost: so are we baptized in the Name of the Father, the Son, and the Holy Ghost. As we are baptized, so we believe; and as we believe, so we pray; in whom we believe, to them we pray.

Q. Is not God every where, that we say, which art in Heaven?

A. Every where he is without question, by his Essence; since In him we live, we move, and have our being: but in the souls of the faithful he is by his Grace, and in Heaven by his Glory. Hence is the earth called his Foot-stool, and Heaven his Throne. We confine him not to Heaven, but we name Heaven, as the place where his Glory is most eminent, Where our Saviour is said to sit at his right hand, the Angels to attend him, and the Souls of the Saints departed have the fruition of Joy and Glory.

Q. Why

sanctorum Ecclesiis usurpatur: Et a oratio quoti-
diana, quia nos docuit Christus ea uti assidue,
cum voluit nos petere *panem nostrum quotidianum*
hodie: ut pro hoc tantum die petentes, obligemur
ad quotidianam hujus orationis repetitionem.

Q. Repete votam orationem.

R. Pater noster qui es in Caelis, &c. Hæc
oratio constat è præfatione, b septem petiti-
onibus, & ratione cur ab eo hæc petimus.

Q. Quam vocas præfationem?

R. Pater noster qui es in cælis. Quæ mani-
festum facinus, cui supplicamus, viz. Sanctæ,
beatæ & excellæ Trinitati, Patri, filio & spiri-
tui sancto. Et sicut hæc tres personæ, unus sunt
Deus, unus Dominus, sic respectu nostram, unus
Pater sunt. Quælibet persona idem sibi jus
vendicat in creatione, præfervatione, regenera-
tione nostrâ. Exinde est, quod prout creati
sumus a patre, filio & spiritu sancto: Sic bap-
tizati sumus in nomine Patris, Filii & spiritus
sancti, Prout Baptizati sumus, sic credimus;
ut credimus sic oramus. Quibus credimus,
supplicamus.

*Q. An non Deus ubique est? quod dicimus, qui
in cælis es?*

*R. Sine dubio ubique est; in suo esse, sicuti
in ipso vivimus, movemur, & sumus. Sed in fide-
lium animabus, per gratiam habitat, in cælis
autem per gloriam: Hinc a terra vocatur scabel-
lum pedum suorum, & cælum illius solium. Illum
non cælo circumscribimus, sed cælum nomina-
mus propter eminentiam gloriæ ejus in isto loco;
Ubi Salvator noster dicitur ad dexteram
illius sedere, angelos ei ministrare, & iusto-
rum animas separatas gaudio & æternâ frui
gloriâ.*

a Oratio
quotidiana
fidelium.
Aug. En-
chirid. c. 17.

b Hooker
Eccles.
Pol. l. 5.
Sect. 35.
Septem peti-
tiones conti-
nere Domi-
nica videtur
oratio. Aug.
Enchirid.
c. 115. &
de Ser.
Dom. in
Monte, l. 2.

c Act. 17.
28.

d Il. 66. 11.

G

Q. Quare

Q. Why begin we our Prayers so?

A. 1. To put us in mind, that our pedigree is from Heaven. 2. That we may take care to behave our selves as the Children of such a Father. And 3. That the inheritance we hope for, is in Heaven. We are not therefore to set our minds upon earthly but heavenly things.

Q. Who may pray thus?

A. None but those that are Baptized. In the primitive Church the Catechumens, such as were prepared for Baptism, learned it for an instruction, or preparation; but they might not use it as a prayer, till they were Baptized. Immediately after Baptism they did, and so do we.

The Heathen cannot say Our Father; Our Creator, Our Lord they may. The Jews as Jews, were never taught to say, Our Father; this prayer is peculiar to Christians; Our Father he is by grace, and we his sons by the same grace. God make us his sons in glory.

Q. Which is the first petition?

A. Hallowed be thy name: wherein we desire not, that his Name may be made Holy: we know it is so, and it cannot be otherwise. But our prayer is, that his Name and his word, may be used and mentioned by us holily; that in all our actions we may honor Our Father, and the stock we come of, and that we may ever seek his honor and glory, and not our own: That as we bear his Name, so we may behave our selves as befits his Name, and good Christians; not only by worshipping him at the Church, but by our daily and hourly conversation in all places.

Q. The

Q. Quare sic exordimur petitiones nostras?

R. Primum in memoriam revocare nobis natales nostros de calo esse, 2. ut seculo entamur nos gerere, tanquam filios tanti Patriæ. 3. In coelis esse quam expectamus hereditatem. Non itaque terrenæ quærere debemus, sed celestia.

Q. Qui hæc orandi formula ul' possunt?

R. Non nisi Baptizati. In Ecclesia punitiva & Catechumeni. i. e. qui ad Baptismum preparati erant, didicerunt eam per modum Institutionis aut præparationis: nunquam autem permitti sunt eam per modum orationis repetere, donec ad Baptismum admissi. Post susceptum baptismum eam usurpabant; sic & nos. In fideles non possunt dicere *Pater noster*; Creator noster, Dominus noster dicere possunt. Iudæi ut Iudæi, nunquam edocti sunt dicere *Pater noster*. Hæc oratio Christianis peculiaris videtur. *Pater noster est ex gratia*, & per eandem gratiam nos filii ejus sumus. Deus idem nobis largiatur ut simus etiam filii sui in gloria.

Q. Quæ prima est petitio?

R. Sanctificetur nomen suum. Quia non petimus quod nomen illius fiat sanctum; hoc enim b novimus ita esse, neque aliter fieri quær. Ad petitio nostra est ut illius nomen & verbum non 3. sine reverentiâ a nobis usurpetur, aut memoretur, ut in omnibus actionibus nostris patrem nostrum honore prosequamur debito, & gens unde orti suavi adornemus, & nominis sui non nostri gloriam semper quæramus; Et ut ab illo denominati sumus ita tanto nos nomine dignos geramus, atque ut veros, Christianos decet, non publicè tantum illum adorando, sed ubique in quotidianâ vitæ nostræ consuetudine.

a Quomodo dicunt, *Pater noster*, qui nondum nati sunt (scilicet per Baptismum?)

Aug. de Symbolo ad Catechum. l. 1. c. 6. & quinquag. homil. 42. Consule Gab. Albaspin. Observat. l. 1. c. 19.

b Psal. 99.

Q. The second Petition ?

A. Thy Kingdom come: his Kingdom of grace, and his Kingdom of glory. That his Kingdom of grace, which is his Church, may so spread over the face of the whole earth, that his word may be preached, and believed, and obeyed in all Nations whatsoever. That his word may bear such sway in our hearts, that the Kingdom of sin and Satan being vanquished, we may behave our selves as the sincere Subjects of such a King, that so his Kingdom of glory, may be replenished in due season.

Q. The third Petition ?

A. Thy will be done in earth as it is in Heaven. That with our Saviour each Christians prayer may be, not my will, but thy will be done, not only in Peace, plenty and prosperity, but in war, in wants and persecution. His revealed will is the rule, whereby all our actions must be guided. Our prayer is therefore, that we his servants may be diligent to perform his will on earth, as the Angels are diligent to do it in heaven. That we may listen to him, and be obsequious to his will, as they are. That there may not be any dissension between our earthly and heavenly parts: but that the flesh being subject to the spirit, both may sincerely submit to his will, and do it to the uttermost of their power. This is the direct way to his Kingdom of glory.

Q. The fourth Petition ?

A. Give us this day our daily bread. In this petition we pray unto God, that he will send us all things that be needful both for our souls and bodies. This (as the learned observe) is intimated unto us, by this word *amen* which signifies not only daily, but super substantial; that so we might

Q. Quæ secunda est petitio?

R. *Adveniat regnum tuum, Regnum Gratia, & Gloria.* Quod regnum gratia, viz. Ecclesia ita se per totum terrarum orbem extendat; ut Evangelium illius omni nationi prædicetur, & ab omnibus credatur, atque ut obsequelam ei præbeant omnes ubique gentes. Ut illius verbum ita corda nostra gubernet, quod Satanæ ac Peccati imperio debellato, nos geramus tanquam fideles huius regis subditos, & ita gloriæ suæ regnum opportunè repleatur.

Q. Quæ tertia est petitio?

R. *Erat voluntas tua in terris, sicut & in Cælis.* Ut cum Servatore nostro quilibet fidelis oreretur, a nos mea, sed tua voluntas fiat, non modo dum res tranquillæ sunt, plenæ & prosperæ; sed etiam dum periculosæ, egenæ, adverſæ. Voluntas illius revelata norma est, cui omnes actiones nostræ conformes esse debent. Desiderium itaque nostrum est, ut nos illius servi diligentes simus ad perficiendum illius voluntatem in terris, prout Angeli in cælis. Ut huic auscultemus, & illius imperio obsequamur, sicut illi. Ut nullum sit litigium inter membra nostra carnalia & spiritualia; sed ut carne per spiritum subacta, utrumque illius voluntati sincere submittant, & omnia pro virili faciant. Et hæc est via recta ad regnum suæ gloriæ.

Q. Petitio quarta?

R. *Panem nostrum quotidianum da nobis hodie.* In hac petitione Deum rogamus ut omnia nobis tam ad animæ, quam ad corporis salutem necessaria annuat. Hoc c (ut observarunt docti) nobis insinuat per verbum *omnis* & quod non solum significat *quotidianum*, sed *super substanti-*

b Catechismus in Liturg. Angl.
c Hieron. in Mat. 6.

might not only remember our bodily food, but that we might have a special eye upon the food of our souls, that bread of life, the blessed Sacrament of Christ's body and blood, which was daily received in the primitive Church by the first Christians.

Q The fifth Petition ?

A And forgive us our trespasses ; as we forgive them that trespass against us. Herein we make confession, that we have trespassed against God and his word ; we entreat him therefore, against whom we sin, to forgive us our sins.

Q Can God only forgive sin ?

A God only powerfully, but the Priest ministerially. God hath power in himself and of himself, to forgive sins : but the Priest hath only a delegated power, neither in, nor of himself, but from God, who gave this Commission to his Apostles, and in them to their successors. Receive (saith he) the Holy Ghost ; whosoever sins ye forgive, they are forgiven, &c. Christ gave them the Holy Ghost, that by his power they might remit, and retain sins.

Q Do Priests forgive sins absolutely ?

A No, but conditionally, as God doth ; if the person confessing truly repent, and unfeignedly believe the holy Gospel. God you see, forgives, but upon condition : we beg pardon but upon condition ; that God would deal with us, as we deal with our Neighbours ; that he would forgive us, as we forgive them that trespass against us.

Q Must we then expect no pardon, but upon this condition ?

A We may not. Our Saviour saith so, unless

ale quid, Quod non tantum memores sumus
vidis nostri corporis, sed ut magis respirere-
mus animarum nostrarum, cibum, Panem istam
vivum sanctissimum scil. corporis & sanguinis
Christi Sacramentum, quod a primis Chri-
stianis in Ecclesia Primitiva quotidie accipi
solutum est.

a Spiritus-
sacer potius
intelligimus.

Christus
enim panis
noster est.

Eccl. Tertul.
de Orat. c. 6.

b Eucharistia
am quotidie

ad cibum sa-
lutis accipi-

mus. Cyr.
de Orat. do-

min. n. 48.

Aug. de Ser.

Don. in

Monte 1. 2.

Q. Petitio quinta?

R. Et remitte nobis debita nostra sicut & nos
remittimus debitoribus nostris. In hac confitemur
nos in Deum peccasse & mandata Dei violasse.
Illum itaque rogamus in cuius conspectu pecca-
vimus, ut nobis peccata nostra condonet.

Q. Num Deus solum remittit peccata?

R. Deus solum absolute & plenè potestate;
Sacerdos autem virtute Officii. Deus potestatem
habet in se & de se peccati condonandi. Sacerdos
autem potestatem habet tantum ab eo delegatam,
non in se vel de se, sed a Deo, qui hanc potestatem
dedit Apostolis suis & in eis illorum Successori-
bus. c Accipite inquit Spiritum Sanctum & quorum
remiseritis peccata, ei remittuntur, &c. Christus
illi Spiritum Sanctum dedit, ut illius virtute
peccata remitterent aut retinerent.

c Joh. 20.
23.

Q. Num Sacerdotes absolute peccata remittunt?

R. Minime: sed ut ipse Deus, sub conditio-
ne, nempe si consistentes verè poenituerint, &
sacro Sancto Dei Evangelio non fictè credide-
riat. Deus, ut vides, condonat, at sub lege;
Nos veniam rogamus, sed eâ lege, quod Deus
idem tibi, quod in proximo feceris: Ut nobis
remitteret debita nostra, sicut & nos remittimus
debitoribus nostris.

Liturg.
Angl. in
absolutione.

Q. An remissio igitur nulla nobis est expectanda
nisi hac lege?

R. Nequaquam. Servator enim noster in-
quit,

Q. **LETS YE FORGIVE ONE ANOTHER FROM THE HEART.** your heavenly Father will not forgive you. *This is, unless ye be ready to forgive your trespassers, when they crave pardon of you, look for no pardon at my Fathers hands, when ye beg forgiveness of him: for the same measure ye mete, it shall be measured to you again.*

Q. **The sixth Petition?**

A. **And lead us not into temptation.**

Q. **Can God tempt us?**

A. *He cannot, the Scripture is plain.* Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, **NEITHER TEMPTETH HE ANY MAN.** But every man is tempted, when he is drawn away of his own lust, and enticed.

Q. **Cannot God be the author of sin?**

A. *He cannot, for He hath no pleasure in wickedness: but the ungodly, and him that delighteth in wickedness, doth his soul abhor. It is therefore accounted most detestable sacrilege, to make God the author of sin.*

Q. **What pray we against in this Petition?**

A. *Against Gods heavy wrath and censure; namely, that he would not punish one sin with another: For the latter sin is oft a punishment of the former: as Judas his murdering himself, was a punishment of his treason. We beseech God therefore, as our Forefathers had wont to speak, not to suffer us to be led into temptation, much less to be overcome thereby. Since the withdrawing of his grace, is, as it were a leading or letting us into temptation: so prone we are to sin, if God withhold us not.*

Q. **Which is the last Petition?**

A. **But**

quit. a Nisi remiseritis quilibet suo statim ex a Matth. 18.
 animo, Pater vester caelestis vobis lapsus vestror 35.
 non remittet. b. c. b nisi proclives vris ad re- b Aug. 8.
 mittendum debitoribus vestris, veniam a vobis Enchirid.
 petentibus, ne expectetis a Patre meo, cum ab c. 73. 74.
 illo veniam rogaturi estis. c. Eadem enim men- c Luc. 6. 38.
 sura quā metimini, vobis contra metetur

Q. *Petitio sexta?*

R. *Es ne nos inducas in tentationem.*

Q. *Num Deus nos tentat?*

R. Nequit. Apertè enim loquitur Scriptura, d Nemo dicat, quando tentatur, a Deo tentor.
 Nam Deus non tentatur a malo, neque quengquam
 tentat; sed unusquisque tentatur, dum a propriis
 cupiditatibus abstrahitur aut inelcatur.

Q. *An non Deus peccati Author esse potest?*

R. Non potest. c Non enim deloscatur impro-
 bitate; sed i improbos & qui operantur iniquitatem
 odit ipsius anima. g Habetur itaque h pro sa-
 crilegio execrabili, Deum dicere peccati autho-
 rem.

Q. *Quid mali deprecamur in hac petitione?*

R. Iram Dei gravem ac iudicium deprecamur;
 nimirum ne peccatum prateritum per
 subsequens aliquod puniat; quoniam saepenumero
 videmus peccatum posterius esse prioris pœ-
 nam; prout in Judâ, qui propter perfidiam
 erga Dominum, sui ipsius interfectione punitus
 est. Deum ergo rogamus, prout patres olim
 loquuti sunt, ne nos patiarur in tentationem induci
 multò minus ab ipsâ superari, cum illius
 gratiæ subductio est quasi inductio aut intro-
 missio ad tentationem. Tam prompti sumus
 ad peccatum, nisi gratia divina nos deti-
 neat.

Q. *Quæ ultima est petitio?*

R. Sed

d Jacob. 1.

13. 14.

e Psal. 5. 4.

f Ps. 11. 6.

g Illo sacri-

legio, quo

statuitur

Deum esse

peccati au-

thorem, mibi

deestabilius

nihil occur-

rit. Aug. de

Ord. l. 2.

c. 7.

h Et ne nos

patiaris in-

duci, &c.

Cypr. de

Orat. Do-

min. n. 69.

Ne nos in-

ducam, &c.

id est, Ne

patiaris nos

induci. Ter-

tul. de Orat.

c. 8. Aug.

de Ser.

Dom. in

Monte, l. 2.

Q. But deliver us from evil. In the two former Petitions we entreated for pardon for our former sins, and to be preserved from future sins: but here we beseech God to deliver us from the evil of punishment, both in this life, and in the life to come; as also from that fierce executioner of Gods vengeance the Devil.

Q. Why do we beg all this at Gods hands?

A. 1. Because he is Our Father: most fit therefore, that we repair to him for help and succour.

2. Because he is all-sufficient, Almighty: or, as it is added in S. Matthew, For thine is the Kingdom, power and glory, for ever and ever. His Kingdom is unlimited, his power absolute; God give us grace to seek his glory; For he will be glorified either by us, or upon us; either by us, in the performance of his Commandments; or upon us, in the demonstration of his justice.

Q. Why add we, Amen?

A. Because we desire, all this may be done: for so this word signifies. It is an Hebrew word, which we translate not into any language; but preserve it, as our Saviour gave it. We end our prayers and creed with it, to manifest the assent and consent of all Christians in matters of the highest moment.

Q. How ought we to behave our selves in Prayer?

A. With all devotion and reverence inward and outward, meekly kneeling upon our knees.

Q. Why must we kneel at our prayers?

A. 1. Because it is a gesture best becoming humble Petitioners. 2. It is a duty proper to prayer. 3. The Church our Mother commands

R. *Sed libera nos à malo.* In duabus prioribus, veniam rogavimus propter errores antea factos, & ut à futuris servemur. in hac autem Deum petimus, ut nos liberet à malo pœnæ, tam pro presenti, quam pro futuro, & ab immani illo iræ divinæ carnifice Dæmone.

Q. *Cur hæc omnia à Deo petimus?*

R. Quia primum *Pater noster* est; æquum ergo est ut illum adeamus ut adiutorem & liberatorem. 2. Quia *omnisufficiens* est omnipotens, vel ut *Matthæus* addidit, *Tuum enim est regnum, potentia, & gloria in seculorum seculi.* Regnum illius sine terminis, potentia infinita. Deus nobis suam gratiam largiatur, ut illius nomen glorificemus. Glorificabitur enim à vobis aut super nos; aut à nobis in mandatis suis perficiendis, aut super nos in justitiæ demonstratione.

Mat. 6. 13.

Q. *Quare in calce additur, Amen?*

R. Quia hæc omnia fieri desideramus; sic enim hoc verbum sonat: Verbum Hebræum est, quod in aliam linguam non transferimus, sed retinemus, prout *Salvator noster* nobis reliquit. Hoc verbo orationes nostras & fidei Symbolum concludimus, ut manifestetur assensus & Consensus omnium Christianorum in rebus maximi momenti.

a Sciendum est *Amen* & *Halleluja*, quæ nec Latino, nec Barbaro licet in suam linguam transferre, Hebræo cum his gentes vocabulo decantare. Aug. Ep. 78.

Q. *Quomodo nos gerere oportet inter orandum?*

R. Cum summâ devotione ac reverentiâ tam externâ quam internâ, suppliciter flectentes genua.

Q. *Quare inter orandum genu flectendum est?*

R. Primum, quia gestus ille maxime decet supplices. 2. b. Officium videtur orationi maxime proprium. 3. Ecclesia mater nobis impe-

b Proprium est orationis officium. Dei veneratio. Ter. de- rat Orat. c. 1.

to kneel at prayers. 4. It is agreeable to the custom of the Ancient Church. 5. It is agreeable to the practice of our Saviour and his Apostles, who always did kneel or fall flat upon the ground at their prayers. 6. It is Gods due, in the second Commandment. And our Saviour saith, Thou shalt WORSHIP the Lord thy God. And to worship God, is to kneel down, or fall down before him. These reasons, I hope, will bring us all upon our knees.

Q I pray God they may. Thou hast given me good satisfaction in the Creed, the ten Commandments, and the Lords prayer: now tell me, how many Sacraments there be.

A. Two only instituted by our blessed Saviour as necessary for the Salvation of all men, to wit, 1. Baptism, and 2. The Lords Supper.

Q What meanst thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself at a means whereby we receive the same, and a pledge to assure us thereof.

Q A little plainer if you can.

A. A Sacrament is an outward and visible sign or element, ordained by Christ to be given or bestowed upon us, as a means whereby we may receive an inward and spiritual grace. This he gives us as a pledge, to assure us, that as oft as we receive this Sacrament, or element, according to Christs ordinance, so oft we receive this grace, which is always conveyed unto us by this Sacrament.

Q How many parts are there in a Sacrament.

A. Two

fat genuflexum inter orandum. *a* Congruum videtur moribus Ecclesiam primitivam. *b* Factum est ad exemplum Christi & Apostolorum qui semper oraverunt aut genibus flexis aut corpore in terram prostrato. *6.* Deo debitum est, ut patet ex mandato secundo. Et præcipit Salvator noster, *c* adorabis Dominum Deum tuum; *Ar.* *d* Deum adorare est ei adgeniculare aut ceram illo procidere. Hæ rationes, spero, nos omnes ad genuflectendum suadebunt.

a In Oratione ex more genibus fleximus, aut inclinavimus terram. Aug. de Civit. Dei l. 22. c. 8. *b* Mat. 26. 39. Luc. 22. 41. *Ar.* 7. 60. c. 9. 40. c. 20. 36. *c* Mat. 4. 10. *d* Vox adorare idem significat, quod prosternere se, incurvare, adgeniculare Pet. Picherel, de Imag. p. 225.

Q. Faxit Deus. Optime respondiisti questionibus de Symbolo, de Decalogo & de Oratione Dominica. Dic mihi jam quot sunt Sacramenta?

R. Duo solummodo à benignissimo Salvatore nostro instituta tanquam necessaria ad salutem omnium, viz. Baptismus & Cæna Domini.

Q. Quid vis per hoc verbum Sacramentum?

R. Volo externum & visibile signum internæ & invisibilis gratiæ nobis datum & ab ipso Christo institutum, tanquam medium per quod eandem accipimus, & artha, ad reddendos nos de eâ certiores.

Q. Paulè planius si poses.

R. Sacramentum est externum & visibile signum aut elementum à Christo institutum, nobis dandum aut offerendum, tanquam medium per quod interna & spiritalis gratia ad nos derivatur. Hoc nobis dat tanquam pignus depositum, ad securos nos faciendos quod quoties hoc Sacramentum aut hæc elementa secundum Christi institutum accipimus, toties hanc gratiam per hoc Sacramentum collatam etiam accipimus.

Q. Quot sunt partes Sacramenti?

R. Dux;

A. Two, the outward and inward.

Q. What is the outward?

A. The matter and form appointed and determined by Christ himself.

Q. What meanest thou by the matter?

A. The element or creature, designed by Christ for this or that Sacrament.

Q. What meanest thou by the form?

A. The words appropriated by Christ to this or that Sacrament.

Q. What is the element, or matter appropriated to Baptism?

A. Water. The pure element of water, without art or mixture.

Q. What the form, or words?

A. I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. May no Person be baptized with other matter or words?

A. No: for Christ, who is the author of grace, disposeth of his graces, and the means whereby he conveyeth them unto us. And it is in the power of no Person or persons, to alter these means, unless it be also in his, or their power to give grace at pleasure.

Q. These two then make this a perfect Sacrament?

A. They do so, namely these words of Christ added to this element, or matter prescribed by Christ.

Q. What is the inward and spiritual grace in Baptism?

A. A death unto sin, and a new birth unto righteousness. For being by nature born in sin and the children of wrath, we are hereby made the children of grace.

Q. Thou

R. Duæ, externa & interna.

Q. Quæ est pars externa?

R. Materia & forma ab ipso Christo instituta & determinata.

Q. Quod vis per hanc materiam?

R. Elementum aut creaturam à Christo ad hoc vel illud Sacramentum designatam.

Q. Quid vis per formam?

R. Verba per Christum ad hoc vel illud Sacramentum præstituta.

Q. Quod est Elementum, aut materia baptismi propria?

R. a Aqua. Aquæ Elementum purum absque a Joh. 3. 5. artificio aut mixturâ aliquâ.

Q. Quæ forma aut verba præscripta?

R. b Baptizo te in nomine Patris, Filii & Spi- b Mat. 28. ritus Sancti. 19.

Q. Nemo Baptizandus elemento alio, aut verbis aliis?

R. Non. Christus enim gratiæ largitor disponit de suis donis, & de mediis per quæ ea nobis communicat; neque quisquam eâ pollet potestate, ut hæc mutare audeat, nisi penes hunc vel hos potestas sit donandi gratiam pro arbitrio. Accedat verbum ad elementum, & fiat Sacramentum. Aug.

Q. Hæc duo itaque perfectum hoc reddunt Sacramentum?

R. Affirmatur. Scilicet hæc verba Christi huic elemento addita, aut materiæ à Christo definitæ.

Q. Quenam est gratia spiritualis & interna in Baptismo?

R. Ut mortui simus peccato, & regeneremur ad justitiam. Quoniam c natura in peccatis, nati, c Qui baptizatur, a- ac filii iræ, per baptismum facti sumus filii Dei. scendit liberatum à corruptionis servitute & peccato, factus filius Dei, & hæres ejus gratiæ, coheres autem Christi, indutus ipsum Christum. Concil. Nic. Diatyp. 5. 1.

H

Q. Num

Q Thou conceivest then, that all sins are forgiven us in Baptism?

A. I do so; so that we hinder not this grace by infidelity or impenitence.

Q. Why are you of this mind?

A. 1. Because I am taught by the Nicene Creed, to believe one Baptism for the remission of sins. 2. This Church hath resolved it for a known truth, that it is certain by Gods word, that children being Baptized, have all things necessary for their salvation, and be undoubtedly saved. 3. The Scripture assures us, that Baptism doth now save us, by the Resurrection of Jesus Christ; and that we are saved with the washing of water by the Word. 4. That as many of us, as have been baptized into Christ, have put on Christ: that is, as the Council of Nice expounds it, we descend foul and unclean into the Laver of Regeneration; but we come forth unspotted, and without sin.

Q. What is required of persons to be Baptized?

A. 1. Repentance, whereby they forsake sin, and 2. Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. Yes they do perform them by their Sureties, who promise and vow them both in their names, which when they come to age, themselves are bound to perform.

Q. Is this agreeable to reason?

A. It is so. It is no more then Gardians do for their wards. When wards are under age, then Gardians

Q. Num videtur tibi, quod omnia peccata nostra nobis in baptismo remittuntur?

R. Ita videtur, modo non ponamus obicem huic gratiæ per infidelitatem & impœnitentiam.

Q. Quare hanc opinionem tueris?

R. Quia edoctus sum primò e Symbolo Nicæno confiteri unum baptismum in peccatorum remissionem. 2. Ecclesia nostra docuit pro indubiâ veritate, quod e Sacris Scripturis *a Rubricâ ante Catechismum.*

constet pueros Baptizatos omnia ad salutem necessaria adeptos esse, & sine dubio salvos fieri. 3. Scriptura nos certos facit, quod b Baptis- *b 1 Pet. 3. 21*

mus nos servet per resurrectionem Jesu Christi & c quod servati sumus lavacro aquæ per verbum: & *c Eph. 5. 26.*

4. quod d quotquot baptizati sunt in Christum, d Galat. 3. Christo induti sunt, i. e. ut Concilium Nicæum *27.*

interpretatur, e descendimus impuri ac sordidi in *e Concil. Nic. Dia-*

regenerationis lavacrum, at ascendimus puri ac sine *17. 5.*

labe.

Q. A Baptizandis quid requiritur?

R. Primum pœnitentia per quam peccato valedicunt, & 2. Fides per quam firmiter credunt promissis Dei in hoc Sacramento factis.

Q. Cur itaque Baptizantur infantes, qui propter ætatem tam tenellam hæc præstare non possunt?

*R. Imò per susceptores suos hæc promissa solvunt, qui spondent hæc ac voveant eorum nominibus, quæ cum ad ætatem maturiorem devenit, ipsi se-
ntur ad persolvenda.*

Q. Num hoc rationi consentaneum est?

*R. Ita. Neque amplius spondent, quam tu-
ores pro pupillis, Cum pupilli adhuc sunt*

Gardians undertake for them, what those ward when they come to age, are bound to perform. Besides we sinned in others words and actions; it may well therefore stand with reason, that we be cleansed from this sin, by other mens words and actions.

Q Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q What is the outward part, or sign of the Lords supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q This the matter, which the form?

A. The Lord Jesus in the same night that he was betrayed, &c.

Q What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken, and received of the faithful in the Lords Supper.

Q What body?

A. That body which was born of the Virgin Mary, and suffered upon the Cross.

Q Do we receive it after a corporeal manner?

A. No, but after a spiritual manner. That we receive it we believe, but the manner we know not, we enquire not after; no more than we enquire after the manner, how Christs humanity was knit to his Deity.

Q Is the bread transubstantiated into the body of Christ?

A. It is not. Bread it is before Consecration, bread at the time of Consecration, and bread

intra minoritatem gardiani pro illis spondent, id, quod pro semetipsis pupilli ipsi præstare tenentur, cum ad ætatem virilem pervenerint. Præterea per alios, tam verbo quam facto peccavimus. Rationi igitur consentaneum videtur, ut ab istiusmodi peccatis aliorum verbis & factis eluamur.

a Mat. 26.
1 Cor. 11.
23. &c.

Q. Quare Sacramentum Eucharistia institutum est?

R. In perpetuam memoriam oblationis Christi in cruce morientis, & beneficiorum quæ exinde consequuturi sumus.

Q. Quæ pars externa, aut signum visibile in Cæna Dominicâ?

R. Panis & Vinum; quæ duo Dominus iussit ut acciperemus.

Q. Hæc materia est; quæ forma?

R. Dominus Iesus eadem quâ tradebatur nocte, &c.

Q. Quænam est pars interna aut res significata?

R. Corpus & Christi sanguis, b quæ verè & realiter à fidelibus in Eucharistiâ accipiuntur & recipiuntur.

b Concludo
realiter hoc
est, verè nobis
in carnâ
dari Christi
corpus, ut sit
animis nostris
in cibum salutarem.
Calv. in

Q. Quale corpus?

R. c Corpus idem quod accepit à Mariâ Virgine, & in cruce patiebatur.

1 Cor. 11. 24.
c Christus
nobis offert
corpus ipsum
in quo passus
est & resurrexit.
Calv. ib.

Q. An modo corporeo accipimus?

R. Non; Sed modo spiritali? Rem novimus, modum nescimus, nec de eo quærimus; nihilo magis quam quærimus modum unionis humanitatis Christi cum divinitate.

Q. Num panis transubstantiatur in Christi corpus?

R. Non. Ante d consecrationem panis est, in e consecratione panis est, & post consecra-

d 1 Cor. 11.
28.
e lb. v. 21.
f lb. v. 26.

bread after Consecration: but it is the body and blood of Christ only after Consecration.

Q. After what manner do we receive the Body of Christ in this Sacrament?

A. By faith: as the food is Spiritual; so is the manner Spiritual.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our Souls, by the body and blood of Christ, as our bodies are by the Bread and Wine. *We are sensible of the one, let us believe the other. For as verily as our faint and hungry bodies are strengthened, and refreshed; and comforted with bread and wine; so verily is every penitent and faithful Soul strengthened and refreshed, and comforted with the body and blood of Christ.*

Q. What is required of them which come to the Lords Supper?

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life: to have a lively faith in Gods mercy through Christ with a thankful remembrance of his death, and be in charity with all men.

Q. This for the inward preparation; what for the outward reverence?

A. All outward and inward reverence is little enough, when we come to receive the price of Heaven and Earth. By some therefore it is called a dreadful mystery; because he that rightly considers of it, will not approach to this Table without dread and trembling.

Q. Why so?

A. Because there we receive this holy Sacrament
either

secrationem panis manet. Verum post consecrationem, & Christi solummodò corpus & sanguis est.

d Ib. v. 24.
25. 29.

Q. Quo modo Christi corpus in hoc Sacramento accipimus?

R. Fide; Prout cibus Spiritualis est; ita modus accipiendi spiritualis est.

Q. Quæ sunt beneficia in nos collata per hoc Sacramentum?

R. b Animarum nostrarum vegetatio & refectio per Christi corpus & sanguinem, prout corporibus nostris accidit à pane & vino. Hoc sensu videmus, credamus alterum. Quoniam tam verè quam corpora nostra fatiscunt ac esurientia roborantur, recreantur ac solatium accipiunt à pane & vino: Sic quælibet anima pœnitens ac fidelis verè roboratur, recreatur & solamen accipit à corpore & sanguine Christi.

b Intelligo substantia corporis pasci animas nostras, uti vere unum efficiamur cum eo.
Calvin. in 1 Cor. 11. 24.

Q. Quid ab illis requiritur qui ad cœnam Domini sunt accessuri?

R. Ut seipsos explorent, num ex animo dolent de peccatis præteritis, in animò habentes pro futuro vitam in melius commutare, num fidem vivam habeant in misericordiam Dei, cum gratâ mortis suæ memoria, & ut charitate omnes amplectantur.

Q. Hac requiruntur ad internam præparationem; quid verò ad externam?

R. Omnis externa ac interna reverentia nimio minùs multò parum est, quando accepturi sumus pretium redemptionis cœli & terræ. A nonnullis igitur vocatur tremendum mysterium; quia qui seriò pensitat, non accedet ad mensam hanc nisi cum timore at tremore.

Q. Quid ita?

R. Quia participes hîc sumus hujus Sacramenti

either to our salvation, or damnation. If unworthily, we eat and drink damnation to our selves, whereas if we would judge our selves, we could not but see our own unworthiness; and then we would certainly endeavour to humble our selves, as we ought, both before and at our approach. Thus if we do, we shall not be judged unworthy of the Lord; but receive it to the comfort and salvation of our souls.

Q. Is not inward reverence sufficient?

A. He that hath commanded us at all times to glorifie God in our bodies, and in our spirits, will have us more especially at this time to glorifie him in both. Where both may be had he will have both. The Church our Mother conceives kneeling, not only decent, but necessary at this time, she therefore hath made this Injunction, that The Minister shall deliver the Communion in both kinds to the PEOPLE KNEELING. The people therefore are to kneel.

Q. Is this agreeable to the usage of the ancient Church?

A. It is so, for S. Austin tells us that in his time no man received, but first he kneeled. And Chemnitius a learned Protestant speaking of due reverence to be used at this time, professeth, that we ought to kneel; adding that external irreverence in this action is the token of a prophane mind.

Q. Some abstain for fear of Idolatry.

A. I see not how there can be any such danger. We worship not bread, but the God of Heaven: neither worship we God by the Bread; but by or with that blessed Bread, and wine we receive

menti aut ad salutem nostram aut condemnationem. a Si indignè; edimus & bibimus nobismetipsis damnationem; Quum b si nos ipsos disjdicaremus, fieri non potest, quin indignitatem nostram perciperemus, & tum certo certius conaremur nos ipsos humiliare ante & in accessione ad mensam: quod si facimus, non pro indignis habebimur à Domino, sed accepturi sumus hoc Sacramentum ad gaudium & consolationem animarumstrarum.

Q. An non reverentia interna sufficit?

R. Qui nobis mandatum dedit, ut c glorificemus Deum in corpore nostro & spiritu nostro, hoc tempore præcipue à nobis in utroque glorificari ipsum voluit. Ubi utrunque haberi possunt, utrunque habere vult. Ecclesia Mater genuflexum non solum congruum, sed etiam hoc tempore necessarium judicat. Ideo d Ministro præcepit ut Eucharistiam populo tradat in manus sub utraque specie genibus flexis. Populum itaque genuflectere decet.

Q. Num hoc videtur consentaneum moribus Ecclesiæ primitivæ?

R. Ita reverà se res habet. e Sanctus enim Augustinus affirmat quod cum ille vixerit, nemo de hac cœna participavit nisi adoraverit. Et f Chemnitius inter Protestantes Vir doctus de reverentiâ hoc tempore debitâ tractans, asserit nos debere genuflectere, superaddens, quod gestus indecorus in hac actione significat animum planè prophanum.

Q. Quidam abstinent metu idololatriæ.

R. Non intelligo hoc periculum adesse posse. Non enim panem adoramus, sed Deum qui in cœlis est; neque illum adoramus in pane: sed per aut in pane aut vino consecratis corpus acci-

11 Cor. 11.

29.

b 1b. v. 31.

c 1 Cor. 6.

20.

d Rubrica
immediatè
ante Eucha-
ristiæ transi-
tionem.

e Nemo il-
lam carnem
manducat
nisi prius
adoraverit.
Aug. in
Pl. 98.
f Chemnit.
exam. Cen-
cil. Trident.
p. 2. c. 5.

receive the body and blood of Christ, which preserves us body and soul to eternal life. And can any man be too good to receive such a blessing upon his knees?

Besides, we acknowledge that Christ is present at this his supper, after a more special and peculiar manner than at other times. If this we believe truly and sincerely, it can not, it may not be, but faith will reverence and adore our Saviour present in this action.

Q. Is there then no danger in kneeling?

A. Certainly none. The danger is in not kneeling; for I have learned of Chemnitius, that there is no true faith in that communicant where adoration is wanting. And St. Ambrose, and St. Austin are resolute, that it is so far from being a sin to kneel at receiving this Sacrament, that it is a sin not to kneel.

Q. We have done with the ordinary course of Catechizing, and yet there remain two points of St. Pauls Catechism namely, 1. Repentance from dead works, and 2. Imposition, or laying on of hands. That we may orderly proceed in these, tell me first what these dead works are.

A. Dead works are such, as by the Catechumens of those times were done, before they believed in Christ, which being done without faith, and the least relation to Gods glory tended to death. Since without faith it is impossible to please God; and without pleasing God no life. These works then are to be repented of by the elder sort, before they repair to Baptism.

Q. What is Repentance?

A. It is an hearty sorrow for our sins past, accompanied with a change of mind from evil to good, with a resolution by Gods grace to continue in good courses.

accipimus & sanguinem Christi; quibus & corpus & anima nostra conservantur in vitam eternam. Nunquis autem tam dignus est ut tam grande beneficium accipiat sine flexis genibus? Porro agnoscimus Christi presentiam in hac coena, magis speciali, ac peculiari modo quam alia. *b* Si hoc verè & ex animo credimus, fieri nec potest nec debet, quin fides Christum in illa actione presentem veneretur & adoret.

a Verba ante traditionem Euchar. Paulo.

b Chemnit. ibid.

Q. Nullumne igitur periculum in genuflectendo?

R. Nullum sane. Periculum est in non flexendo genu. Didici namque è Chemnitia, quod è fides vera non est in communicante qui adorationem detinet. *d* Sanctus etiam Ambrosius & Sanctus Augustinus audacter affirmarunt hoc tam longe à peccato abesse, ut reuertes peccati reos esse iudicarunt.

c Chem. ib.
d Ambros. & August. in Pl 98.

Q. Ad calcem jam peruenimus hujus formulæ usitate in Catechizando: Restant tamen adhuc due doctrina tractanda *e* è Catechismo Sancti Pauli viz. Resipiscencia ab operibus mortuis, & manuum impositio. Ut de his ordine dicamus, primum dic mihi quæ sunt opera mortua?

e Heb. 6. 1.
Hic respexit ad usitatum Catechismi formulam. Calv. in Hebr. 6. 1.

R. Opera ea mortua dicebantur, quæ à Catechumenis facta sunt, antequam in Christum credebant. Quæ quia sine fide facta sunt, aut respectu ad Dei gloriam, mortem merebantur. Fieri enim non potest *f* absque fide ut quis Deo sit gratus. Et qui Deo gratus non est, non meretur vitam. *g* Hæc itaque opera ab adultis pœnitenda erant, antequam baptismum suscepturi erant.

f Heb. 11. 6.

g August. de fide & operit. c. 20.

Q. Quid est pœnitentia?

R. Est sincera animi contritatio propter peccata præterita, cum mutatione mentis à malo ad bonum, una cum animo constanti, Dei gratia auxiliante,

courses. If thus we repent, the Kingdom of heaven is at hand.

Q. What mean you by Imposition of hands?

A. It is a sign, or Ceremony, by which and prayer God conveys his holy Spirit upon those that heretofore were baptized.

Q. Have not persons baptized the Holy Ghost before Confirmation?

A. Yes, but not in that measure, nor for the same end.

Q. In what measure, and for what end is the holy Ghost bestowed upon us in Baptism?

A. To wash and cleanse us from sin, from all sin that is in us; that so we may be clean, and pure as Adam was, when he came first out of Gods fingers; and that we may be the members of Christ.

Q. Why is he given us in Confirmation?

A. That we may receive strength and defence against all temptations to sin, and against the assaults of the World and the Devil. At Baptism we promised, not to follow any of these, nor to be led by them: and in Confirmation God strengthens us by his Spirit, that we may make good this promise.

Q. Is it not enough to receive the Holy Ghost once?

A. No; for God gives his Spirit, and his graces according to measure; some at one time, and some at another; some by one means, and some by another: as it is to be seen in Baptism, Confirmation, The Lords Supper, and Orders.

Q. Did

auxiliante, in posterum perseverandi in bonis operibus. Si sic a resipiscamus, nobis appropinquat *a Mat. 4. 17.* quavis regnum Dei.

Q. Quid vis per manuum impositionem?

R. Signum est aut ceremonia, per quam & supplicationem Deus immittit Spiritum Sanctum cordibus illorum, qui baptismum antè acceperunt.

Q. An non baptizati Spiritum Sanctum acceperunt ante Confirmationem?

R. Imò, Sed non in eadem mensurâ, nec ad eundem finem.

Q. Quâ in mensurâ aut quem ad finem Spiritus Sanctus nobis donatur, in Baptismo?

R. Ad nos abluendos & purgandos ab iniquitate, ab omnibus quæ in nobis sunt iniquitatibus, ut ita tam puri ac immaculati reddamur quam ipse Adamus, quum nuperrime è manibus Dei fictus evasit. Et ut Christi membra facti simus.

Q. Quare donatur Spiritus Sanctus in Confirmatione?

R. Ut b vires accipiamus & defensionem contra omnes peccati, mundi & Diaboli insultus. In baptismo polliciti sumus, quod hos ductores nec sequi vellemus, nec ab illis abduci nos pateremur. In confirmatione autem Deus nos corroborat per Spiritum, ut quod promissimus, persolvere possimus.

b Rubrica
ante Confir-
mationem.

Q. Ergo non sufficit semel accepisse Spiritum Sanctum?

R. Non. c Deus enim Spiritum suum dat, & illius dona secundum mensuram: quædam hoc, quædam alio tempore, quædam hoc modo, quædam alio. Ut videre est in baptismo, confirmatione, cænâ Dominicâ & sacris Ordinibus.

c Joh. 3. 34.
Ep. 4. 7.
1 Cor. 12.
11.

Q Num

Q Did the Apostles receive the holy Ghost more than once?

A. It is evident they did. That the Apostles were baptized, no man, I hope, questions. And that they received the Holy Ghost in Orders and Confirmation, is manifest in Scripture. In Orders St. John 10. 42, 43. In Confirmation Act. 2. 4. And at each time they received a several measure, or grace of the holy Ghost, and for a several end.

Q Did the Apostles make use of this Rite or Ceremony?

A. They did, as it is to be seen, Act. 8. and Act. 19. In the one place S. Peter and S. John, laid their hands on the Baptized Samaritans, and they received the Holy Ghost. In the other, S. Paul laid his hands upon the baptized Ephesians, and the holy Ghost came on them. This then is done by our Bishops, after the example of the Holy Apostles: And is the same with that, Heb. 6. 2.

Q Is this Rite necessarily to be continued in the Church of Christ?

A. Not of necessity to salvation, but of necessity for the obtaining of certain gifts of the Spirit, which cannot ordinarily be acquired but by this means.

Q Why is not more care taken, that it be continued?

A. Our Church hath taken order, that Children, so soon as they can say the Articles of the Faith, the Lords prayer, and the Ten Commandments, and be further instructed in the Catechism set forth for that purpose, they be brought to the Bishop to be confirmed of him, and the Bishop shall confirm them.

Besides;

Q. Num Apostoli Spiritum Sanctum sapienter acceperunt?

R. Manifestum est. Baptizatos fuisse Apostolos nemo credo inficias ibit: Et quod Spiritum Sanctum acceperunt in Ordinatione & Confirmatione æquè clarum è Scripturis. In Ordinatione, Joh. 20. 22, 23. in Confirmatione Act. 2. 4. Totiesque novam acceperunt mensuram, aut donum diversum Spiritus Sancti & in finem alium.

Q. Num hic ritus aut ceremonia ab Apostolis usurpabatur?

R. Factum est; ut constat ex Act. 8. & 19. Act. 8. 17. In loco prius citato Sanctus Petrus & Sanctus Johannes manus imposuerunt Samaritanis baptizatis, & Spiritum Sanctum acceperunt. In altero b Sanctus Paulus manus imposuit Ephesis baptizatis; & Spiritus Sanctus cecidit super eos. b Act. 19. 6. Hoc idem factum est c ab Episcopis nostris ad Apostolorum exemplum, Et d idem est cum illo ad Hebr. 6. 2.

Q. Num ritus ille necessariò continuandus in Ecclesia Christi?

R. Non necessitate salutis, sed necessitate convenienter impetrandi dona quædam Spiritus, e quæ nisi hoc modo, ordinariè impetrari nequeant.

Q. Quare non cautum est religiosius, ne usus illius intermittatur?

R. Ab Ecclesiâ nostrâ cautum est, f quod quam primùm pueri maternâ linguâ memoriter teneant articulos fidei, orationem Dominicam & præcepta Decalogi, poteruntque præterea respondere ad alias quæstiones Catechismi illorum gratiâ editi, ut ad Episcopum, ut confirmentur, adducantur & g Episcopus illos confirmabit. g ibi

Porro

a Act. 8. 17.

b Act. 19. 6.

c In orat. in confirmatione.

d Hic unus locus abundè testatur hujus

Ceremonie originem fluxisse ab Apostolis Calvin in

Heb. 6. 2. e Act. 19. 26.

f Rubrica in Baptismo publ. & post catechismum.

g ibi

Besides, it is ordered, that none SHALL be admitted to the Holy Communion, until such time as he be confirmed. Our Church conceives it to be necessary, at least by way of preparation, for all such as repair to the Lords Table.

Q Who are the Ministers of this blessing?

A Bishops, and only Bishops. The reason is, because the Apostles only did it in their time; and Bishops are the only successors of the Apostles.

Q What is not an extraordinary act?

A No, but such a blessing as is to be retained in the Church of God for the good of his people; that so we may increase in his holy Spirit more and more, until we come to his everlasting Kingdom, AMEN.

¶ We write not these things from any Authority of commanding, but for the exercise of profiting. Aug. Cont. Faust. l. 11. 5.

¶ We cannot be secured from this present evil world, unless, providing our selves for the salvation of our Neighbours, we profess with our mouths that faith which we bear about with us in our heart: which faith we ought with a pious and wary vigilancy to take care for, that it be no way tainted in us by the cunning wiles and craft of Hereticks. Aug. de fide & Symbolo. c. 1.

Morning

Porro sancitur, a ut nemo ad Sacrosanctam communionem admittatur, donec confirmatus sit. *Rubrica post confirmationem.* Ec-
clesiæ nostræ videtur necessarium, per modum *preparationis* ad minimum, antequam accedant ad mensam Domini.

Q. Qui sunt benedictionis hujus doni dispensatores?

R. Episcopi, & Episcopi soli. Quia Apostoli suis temporibus soli administrarunt illud; *Episcopi autem soli Apostolorum successores?*

Q. An non actus erat extraordinarius?

R. Non. Sed beneficium tale, quale in perpetuum continuari debet in Ecclesiâ Dei in populi sui gratiam; ut magis, magisque incrementum accipiamus per Spiritum illius Sanctum, donec perveniamus in regnum suum sempiternum. Amen.

Hæc non præcipiendi auctoritate, sed proficendi exercitatione scribuntur à nobis. Aug. contra Faust. l. 11. c. 5.

† A presenti seculo maligno salvi fieri non possumus, nisi & nos ad salutem proximorum nitentes, etiam ore profiteamur fidem, quam corde gestamus: quæ fides, ne fraudulentis calliditatibus & fraudibus hereticorum possit in nobis aliquâ ex parte violari, pia cautæque vigilantia providendum est. Aug. de fide & Symbolo. c. 1.

Preces

Morning Prayer.

Blessed art thou O Lord God, who turnest the shadow of death into the morning, and renewest the face of the Earth, who hast lightened mine eyes that I sleep not in death, and hast delivered me from the terros of the night, for I laid me down, and slept, and rose up again, and thou Lord madest me to dwell in safety. O Lord put out as a night-mist mine iniquities, scatter my sins as a morning cloud; grant that I may become a child of the light and of the day, that I may walk soberly, chaste, and honestly, in the day, vouchsafe to keep me this day without sin, moreover deliver me from the perils and dangers of this day; sufficient to the day is the evil of it: reach me to do the thing that pleaseth thee. Turn away mine eyes least they behold vanity; set a watch before my mouth; let me do nothing shall make my heart ake, or be a scandal to me; but let my doings be such as thou mayest remember me for good, and spare me according to thy mercy. Into thy hands I commend my spirit, soul and body, for thou hast created, redeemed, and regenerated them, O Lord thou God of truth.

Our Father, &c.

O Lord our Heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same by thy mighty power and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance to do always that which is righteous in thy sight, through Jesus Christ our Lord, Amen.

Prevent us O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting peace and safety through Jesus Christ our Lord, Amen.

Almighty

Preces Matutinæ.

TU Domine Deus noster benedictus, qui lucem pro mortis umbra reddidisti, & faciem terræ renovasti, qui oculos meos illuminasti, ne dormirem in morte, & liberaisti me à noctis terroribus; quoniam in pace procubui, dormivi, iterumque exsurrexi: tu enim Domine fecisti ut secure habitem; Iniquitates meas tanquam caliginem nocturnam dispelle Domine, ac peccata mea tanquam nubem matutinam; Da ut filius sim lucis & diei; ut sobriè, castè, decòrè ambulem in die. Dignare hodiè me absque peccato servare, & ab hujus diei periculis & infortuniis liberare. Sufficit diei sua vexatio. Dòce me facere beneplacitum tuum. Averte oculos meos, ne vanitatem videant; os meum custodi, ne permitte mihi quicquam agere, quod mihi sit cordolio aut dedecori; verum facta mea sint talia, ut recorderis mei in bonum, & mihi propitius esto propter misericordiam tuam. In manus tuas spiritum meum, animam & corpus commendo. Tu enim me creasti, redemisti, & regenerasti, Tu Domine Deus veritatis,

Pater noster, &c.

O Domine pater cœlestis, omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire fecisti, tuâ nos hodiè serva virtute, ut in hac die ad nullum declinemus peccatum, nec ullum incurramus periculum; sed semper ad justitiam tuam faciendum omnis nostra actio tuo moderamine dirigatur, per Jesum Christum Dominum nostrum. Amen.

Actiones nostras singulas quæsumus, Domine, clementissimo tuo favore præveni, & perpetuo auxilio prolequere, ut in omnibus operibus nostris in te incæptis, continuatis & finitis, sacrosanctum nomen tuum glorificemus, & tandem tuâ benignitate gaudiis perfruamur æternis, per Jesum Christum Dominum nostrum. Amen.

I 2

Dirigete

Almighty Lord and everlasting God, vouchsafe we beseech thee to direct, sanctifie and govern both our hearts and bodies in the wayes of thy Lawes, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ, Amen.

Lord Jesus, I give thee my body, my soul, my substance, my fame, my friends, my liberty and my life: dispose of me and all that is mine as it seemeth best to thee and the glory of thy blessed name, Amen.

The Lords name be praised from the rising up of the Sun to the going down thereof.

Evening Prayer.

THe Lord hath granted his loving kindness in the day time, and in the night season will I sing of him, and make my prayer to the God of my life. Blessed be thou, O Lord our God, who hast delivered me from the evil of this day, who hast not cut me off as justly I have deserved; who hast given me occasion of praising thee. Lord I have sinned against thee this day, sinned grievously, wonderfully, and horribly, O Lord; but turn thy face from my sins and put out all my misdeeds; though my misdeeds prevail against me, be merciful to my sins for thy sons sake, and enter not into judgment with thy servant, for in thy sight shall no flesh living be justified, but for the time to come reach me to do the thing that pleaseth thee, and guide me in the way that I should walk; I am a stranger upon the earth, O hide not thy Commandments from me. Give me comfortable repose and sleep this night, and thereby fit me for the works and services of the following day. I will lay me down in peace and take my rest, for it is thou, Lord, only that makest me dwell in safety. Have mercy upon me O Lord now and at the hour of death. Preserve me O Lord while I am waking,

and

Dirigere, & sanctificare & regere dignare Domine. Sancte Pater, omnipotens, aeternae Deus corda & corpora nostra in viis legis tuae & Operibus mandatorum tuorum, ut hic & in aeternum, te auxiliante, semper sani corpore, animo salvi simus, per Jesum Christum Dominum & Salvatorem nostrum. *Amen.*

Domine Jesu tibi offero corpus meum, animam meam, res meas, nomen meum, amicos meos, libertatem meam ac vitam. Age mecum, meisque prout tibi visum fuerit, & pro sacrosancti nominis tui gloria.

Nomen Domini sit benedictum ab exortu solis usque ad occasum ejus.

Preces Vespertinae.

Dominus benignitatem suam exercuit per diem: in nocte itaque ei cantabo, & supplex orabo Deo vitae meae. Benedictus sis Domine Deus noster, qui me liberaisti ab hujus diei periculis, nec excidisti animam meam prout optimo jure meritus sum; qui mihi occasionem laudandi benignitatem tuam hodie dedisti. In te Domine hodie peccavi, peccavi graviter, prodigiose, nefarie, Domine; at averte tu faciem tuam à peccatis meis, & omnes iniquitates meas dele. Quamvis peccata mea contra me invaluerunt, miserere tamen mei propter Filium tuum, & ne intres in judicium cum servo tuo; quia omnis caro non justificabitur in conspectu tuo: At pro futuro indica mihi beneplacitum tuum, & me ducas in viam in qua ambulare debeam. Advena sum in terris, ne absconde statuta tua à conspectu meo. Da mihi hac nocte requiem & somnum placidum quò ad opera & labores sequentis diei aptior fiam. In pace Domine procumbam & dormiam, quoniam tu Domine solus es qui facis me secure habitare. Miserere mei Domine nunc & in hora mortis: Serva me Domine vigilantem,

and defend me when I am sleeping, that my soul may continually watch for thee, and both body and soul may rest in thy peace for ever and ever, Amen.

Our Father, &c.

O Lord our Heavenly Father, Almighty and everlasting God, by whose providence both the day and the night are governed, vouchsafe, we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the blessed wing of thy most mighty protection, and to cover us with thy Heavenly mercy, that neither the Prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault and defile the soul, through Jesus Christ our Lord, Amen.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy namesake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord, Amen.

O Lord we beseech thee mercifully hear our prayers, and spare all those which confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Jesus Christ our Lord, Amen.

Lighten

& tuare me dormientem, ut anima mea semper te expectet, & corpus & anima maneant in tua pace per secula seculorum, *Amen.*

Pater noster, &c.

Domine, Pater Coelestis, omnipotens & æterne Deus, cujus providentiâ dies, noctesque reguntur, Dignare, te quæsumus, prout per hunc diem ex speciali bonitate nos præservasti; ita hâc nocte ut nos sub potentissimo alarum tuarum præsidio obumbres, & nos protegas celestis tuæ misericordiâ: sic ut nec tenebrarum Rex nobis dominetur, nec tenebrarum opera nos obruant; sed ut nos protectione tuâ armati, ab omnibus adversitatibus, quæ corpori nocere poterint, servemur, ac ab omnibus malis cogitationibus quæ animæ insidientur aut eam inquinant, Per Jesum Christum Dominum nostrum. *Amen.*

Infirmities nostras humiliter quæsumus Domine, benignè respice, & propter gloriam nominis tui mala omnia, quæ iuste pro peccatis nostris promeriti sumus, à nobis clementer averte, & præsta ut in cunctis adversitatibus omnem nostram fiduciam collocemus in misericordiâ tuâ, & tibi semper in puritate vitæ serviamus, ad gloriam tui nominis, per unicum Mediatorem & Advocatum Jesum Christum Dominum nostrum. *Amen.*

O Domine misericorditer ut preces nostras audias te rogamus, & parce omnibus illis, qui tibi peccata sua confiteantur, ut illi quorum conscientia de peccato aecusantur, per clementem tuam condonationem absolvantur, per Jesum Christum Dominum nostrum. *Amen.*

Lighten our darkness we beseech thee O Lord, and by thy great mercy defend us from all perils and dangers of this night for the love of thy only Son our Saviour Jesus Christ, Amen.

GOD the Father bless me, God the Son defend me, God the Holy Ghost preserve me now and ever, Amen.

A Prayer for the King.

Almighty and everlasting God, Creator and Lord of all things, give ear we beseech thee unto our humble prayers, and multiply thy blessings upon thy servant our Sovereign King Charles, whom in all lowly devotion we commend unto thy high Majesty: That he being strengthened with the Faith of Abraham, endued with the mildness of Moses, armed with the magnanimity of Joshua, exalted with the humility of David, beautified with the wisdom of Solomon, and replenished with the goodness of them all, may walk uprightly before thee in the way of righteousness, and like a mighty King may be powerful over his enemies, governing his people with equity, and preserving the Church with truth and peace, through Jesus Christ our Lord, Amen.

A Prayer for the Queen.

Almighty God the Fountain of all mercy, we humbly beseech thee to pour down the riches of thine abundant goodness upon the head of thine hand-maid, our most gracious Queen Catherine, that she being continually beautified with the Royal ornament of thy heavenly grace, may be holy and devout as Hester, loving to the King as Rachel, fruitful as Leah, wise as Rebecca, faithful and obedient as Sarah; and with long life and glory, continuing in her high and Princely estate here, she may at last be brought to the great happiness of thine everlasting estate hereafter, through Jesus Christ our Lord, Amen.

Illumina quæsumus, Domine Deus tenebras nostras, & totius noctis insidias tua à nobis repelle propitius misericordiâ, per dominum nostrum Jesum Christum. *Amen.*

Deus Pater mihi benedicat, Deus Filius me protegat, Deus Spiritus sanctus me præservet nunc & in seculum. *Amen.*

Oratio pro Rege.

Omnipotens & æterne Deus, Creator & gubernator omnium, exaudi nos supplices tuos, & accumula multiplices tuas benedictiones in servum tuum, Dominum nostrum Regem *Carolus*, pro quo humiliter divinæ tuæ Majestati supplices sumus. Da ipsi, ut fide *Abrahami* corroboratus, mansuetudine *Mosis* imbutus, *Josue* magnanimitate armatus, humilitate *Davidis* exaltatus, *Solomonis* prudentiâ decoratus, & bonitate omnium repletus, perfecte ambulet coram te in viis justitiæ, & tanquam Rex potentissimus hostibus suis ubique dominetur omnibus, Populum suum regens æquitate, & præservans Ecclesiam in veritate & pace, per Jesum Christum, *Amen.*

Oratio pro Regina.

Omnipotens Deus, fons omnis misericordiæ, humiliter petimus, ut accongerâs luculentissimas bonitatis tuæ divitias supra caput famulæ tuæ, Reginæ nostræ clementissimæ *Catherinæ*; quod induta semper vestimentis Regiis cœlestis tuæ gratiæ, pia sit ac religiosa ut *Esther*, Regis amans ut *Rachel*, prolifica ut *Leah*, prudens ut *Rebecca*, fidelis & obsequiosa ut *Sara*, & ut diu feliciterque vivat ad perfruendum eminentibus ac Regiis suis dignitatibus in hoc seculo, & denuo perveniat ad summam felicitatem Regni tui Sempiterni, per Jesum Christum Dominum nostrum, *Amen.*

Oratio

A Prayer for Parents.

Almighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named: I give thee most humble thanks for that thou didst of thy divine providence vouchsafe to let me be born of Christian Parents, by whose care I was first brought unto the holy-Baptism, and afterwards brought up in thy holy Religion. I beseech thee, O Blessed God, who art the rewarder of every good work, to recompence them their full reward. Even out of the riches of thy bounty and goodness give them peace and plenty, defend them from all dangers both of body and soul: keep them in the stedfastness of the faith and in the obedience of thy holy Commandments, that so having thee their merciful and gentle Father, after many happy days here in this life, they may at last be brought to life everlasting through Jesus Christ, Amen.

Grace before Meat.

Bless, O Lord, unto us the use of these thy creatures, make us to receive them soberly and thankfully, and serve thee alwayes through Jesus Christ, Amen.

Grace after Meat.

Glory be to thee O Lord, who hast filled our hearts with food and Gladness, fill us with the holy Ghost that we may be plentiful in good works, through Jesus Christ our Lord, Amen.
 God save the Church, our King, Queen, and Realms, and send us Faith and Peace in Jesus Christ, Amen.

Grace before Meat.

God Lord pardon and forgive us all our sins which make us unworthy of all thy mercies. Bless these thy creatures to
 the

Oratio pro Parentibus.

OMnipotens Deus, Pater Domini nostri Jesu Christi, à quo tota in cœlo ac terrâ familia denominatur, maximas tibi gratias habeo, quod indulxisti mihi à parentibus Christianis nasci, quorum diligenti operâ primitus perductus sum ad sacrum Baptismum, ac dein eruditus in Sancto tui cultu. Rogo te Deus sanctissime, qui compensator clueas omnis boni operis, ut meritis ipsorum justam rependas vicem; atque etiam è bonitatis tuæ thesauro ac amoris, da illis pacem ac rerum omnium copiam: hos serva ab omni periculo tam corporis quam animæ; serva illos in firmitate fidei & obedientiâ sanctis tuis mandatis debitâ, ut ita experti te Patrem misericordem & mitem, post annos multos ac faustos in hac vita, tandem perveniant ad vitam æternam. *Amen.*

Oratio ante Cibus.

Benedic nobis Domine, ciborum usum: fac ut eos sobrio ac grato animo accipiamus, & tibi semper serviamus per Dominum nostrum Jesum Christum. *Amen.*

Gratiarum Actio.

Gratias agimus tibi Domine, quoniam nos implevisti cibo & lætitiâ; reple nos spiritu tuo sancto, ut abundemus bonis operibus, per Jesum Christum, *Amen.*

Deus servet Ecclesiam, Regem, Reginam, Regnum, & det nobis fidem & pacem in Domino nostro Jesu Christo, *Amen.*

Oratio ante cibum alia.

Condona Domine benignissime, & ignosce omnibus peccatis nostris, quæ nos indignos reddunt omnibus
miser-

the use of our bodies, our Bodies to the use of our souls, and
bless both our bodies and souls to thy service for Christ his sake.
Amen.

Grace after Meate.

THOU, O God which hast created us by thy power, preserved
us by thy providence, redeemed us by thy blood, and at this
time feed us with thy good creatures, be blessed and praised now
and for evermore. Amen. God save the Church, our King, and
Realms, and send us faith and peace in Jesus Christ. Amen.

For Devotions at the Sacrament, and other occasions,
read (The Whole Duty of Man.)

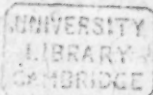
The End.

misericordiis tuis; redde hos cibos corporibus nostris
utiles, & corpora nostra animabus nostris utilia, & utrisque
benedicas, tum corporibus, tum animabus in ulum tuum,
propter Jesum Christum. *Amen.*

Gratiarum Actio.

NOmen tuum Domine, qui nos creasti per potentiam,
præservasti per providentiam, redemisti per sangui-
nem, & hoc tempore saginasti tuis obsoniis, benedictum sit
& laudatum nunc & in secula seculorum. *Amen.*

*Si quis desideret alias piorum officiorum formulas, perlegat
librum cui titulus, Totum hominis officium.*



FINIS.

**Perlegi hanc Expositionem Catechismi in Ecclesiâ
Anglicanâ usitatâ, in quâ nihil reperio aut sanæ
doctrinæ, aut bonis moribus contrarium quô
minus Imprimatur.**

*Dan. Nicols, R. P. D.
Arch. Cant. Capel.
Domesticus.*

**Ex ædibus Lambethanis
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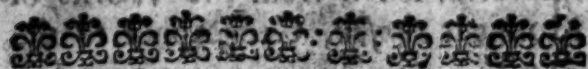
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